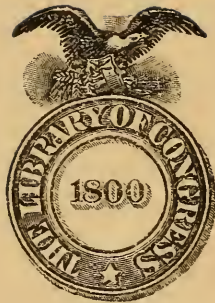


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A Series of Bible Studies.

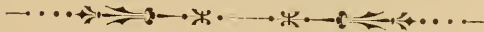
THE
BIBLE OUTLINE

—BY—

E. S. YOUNG,

*President of Manchester College and The Bible School,
Author of "Life of Christ, Harmony of the
Four Gospels," "Analysis of the
Books of the Bible."*

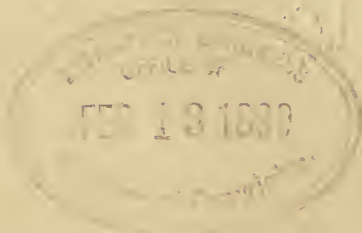
"Open Thou mine eyes that I may behold wondrous things
out of thy Law."—*Psalms 119: 18.*



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Preface.

THE Bible must be studied and taught to save the world.

Much depends upon the system adopted as to the amount of work that may be done in a certain length of time.

This book has been written to meet the growing interest in Bible Study. Each year more inquiries are made as to the best system for studying and teaching the Bible. It is the purpose of the author to prepare books in which the entire system of Bible Study may be presented in a clear and practical way so that there will be harmony in all the texts to be followed in the Bible Courses. In the Bible Correspondence Course there will be four books to study, as follows: 1. The Bible Outline; 2. Bible Geography; 3. Old Testament History; 4. New Testament History. The advanced courses in Bible Study will be arranged in harmony with these first series. It is now more than six years since it was first thought of arranging and writing out this system, but the task we felt was too great to undertake at that time and even now after fifteen years of study and teaching we hesitate to undertake so responsible and important a work.

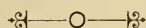
In teaching and studying, different authors have been followed to whom we are indebted for assistance and instruction. Many works have been read and consulted in the preparation of this book that it might be so arranged and written that it would be adapted to all who wish to begin Bible Study in THE BIBLE SCHOOL, Bible Institutes or by Correspondence.

While this is a general outline of the Bible and the first book of the series, it is the hope of the author to awaken through the teachings of these books a greater interest in those that have a desire not only to be Bible students, but also teachers of this living Book.

If through this system of study there can be created a hungering and thirsting after righteousness, the author shall feel amply rewarded for his labor.

E. S. Y.

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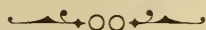
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Chronological Table , , ,

Of Most Important
Events and Dates.



- The Creation. 4004 B. C.
 The Fall. (?)
 The Translation of Enoch. 3017 B. C.
 The Flood. 2348 B. C.
 The New Covenant. 2347 B. C.
 The Dispersion. 2248 B. C.
 The Call of Abram. 1921 B. C.
 The Removal to Egypt. 1706 B. C.
 The Death of Joseph. 1635 B. C.
 The Exodus. 1491 B. C.
 The Giving of the Law at Sinai. 1490 B. C.
 The Crossing of the Jordan. 1451 B. C.
 The Division of the Land. 1444 B. C.
 The Death of Joshua. 1426 B. C.
 The Birth of Samuel. 1140 B. C.
 The Anointing of Saul. 1095 B. C.
 The Anointing of David. 1055 B. C.
 The Anointing of Solomon. 1015 B. C.
 The Dedication of the Temple. 1006 B. C.
 The Division of the Kingdom. 975 B. C.
 The Accession of Jehu. 884 B. C.
 The Captivity of the Ten Tribes. 721 B. C.
 The First Captivity of Judah. 606 B. C.
 The Second Captivity of Judah. 598 B. C.
 The Third Captivity. 587 B. C.
 The First Return from Captivity. 536 B. C.
 The Second Return from Captivity. 457 B. C.
 The Dedication of Zerubbabel's Temple. 515 B. C.
 The Reforms of Ezra. 450 B. C.
 The Close of the Old Testament. 400 B. C.
 The Battle of Arbela. 330 B. C.

- The Death of Alexander. 323 B. C.
The Translation of the Septuagint. 285 B. C.
The Revolt of Judas Maccabees. 165 B. C.
The Birth of John the Baptist. 5 B. C.
The Birth of Jesus. 4 B. C.
The Presentation in the Temple. 4 B. C.
The Visit of the Wise Men. 3 B. C.
The Message to Joseph. 3 B. C.
Visit to the Temple. 8 A. D.
The Baptism of Jesus. 26 A. D.
Choosing the Twelve Apostles. 28 A. D.
The Sermon on the Mount. 28 A. D.
The Death of John the Baptist. 29 A. D.
The Sermon on Bread of Life. 29 A. D.
The Transfiguration. 29 A. D.
The Resurrection of Lazarus. 30 A. D.
The Triumphal Entry. 30 A. D.
The Resurrection. 30 A. D.
The Ascension of Christ. 30 A. D.
The Baptism of the Spirit. 30 A. D.
Healing the Lame Man. 30 A. D.
Death of Ananias and Sapphira. 32 A. D.
The Seven Chosen. 35 A. D.
The Death of Stephen. 36 A. D.
The Conversion of Samaritans. 36 A. D.
The Conversion of Saul. 36 A. D.
The Conversion of Cornelius. 38 (?) A. D.
The Beheading of James. 44 A. D.
The Deliverance of Peter. 44 A. D.
The Missionary Call. 45 A. D.
The Council at Jerusalem. 50 A. D.
Paul's Arrest at Jerusalem. 58 A. D.
Destruction of Jerusalem. 70 A. D.
The Banishment of John. 90 A. D.



| NEW TESTAMENT BOOKS | | | | | | |
|---------------------|------------------|----------|-----------------|------------|--|--|
| BIOGRAPHICAL | HISTORY | PAULINE | EPISTLES | | | |
| | | | | | | |
| | | | | | | |
| | | | | | | |
| | GENERAL EPISTLES | PROPHECY | | | | |
| | | | | | | |
| | | | | | | |
| | | | | | | |
| MATTHEW | | | EPHESIANS | HEBREWS | | |
| 28 | | | 6 | 13 | | |
| MARK | | | PHILIPPIANS | JAMES | | |
| 16 | | | 4 | 5 | | |
| LUKE | | | COLOSSIANS | I-PETER | | |
| 24 | | | 4 | 5 | | |
| JOHN | | | I-THESALONIANS | II-PETER | | |
| 21 | | | 5 | 3 | | |
| ACTS | | | II-THESALONIANS | I-JOHN | | |
| 28 | | | 3 | 3 | | |
| ROMANS | | | I-TIMOTHY | II-JOHN | | |
| 16 | | | 6 | 1 | | |
| I-CORINTHIANS | | | II-TIMOTHY | III-JOHN | | |
| 16 | | | 4 | 1 | | |
| II-CORINTHIANS | | | TITUS | JUDE | | |
| 13 | | | 3 | 1 | | |
| GALATIANS | | | PHILEMON | REVELATION | | |
| 6 | | | 1 | 22 | | |



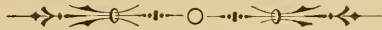
PART I.

THE BOOKS OF THE BIBLE.

CHAPTER I. THE BIBLE.

CHAPTER II. THE OLD TESTAMENT BOOKS.

CHAPTER III. THE NEW TESTAMENT BOOKS.



CHAPTER I.—THE BIBLE.

I. PURPOSE.

The Redemption of Man.

When our first parents disobeyed God, they were banished from His presence and a book, the Bible, was necessary to make known how each individual may be admitted into his favor.

2. NAMES.

(1.) **The Bible or the Holy Bible.** The word Bible is derived from the Greek word, Biblia, meaning books. We call it “the book” because it is the only book that has God for the author.

(2.) **The Scriptures or the Holy Scriptures.** The word Scripture is taken from the Latin “Scribo,” I write. This word is used forty-two times in the Bible, meaning holy writings.*

(3.) **The Oracles.** The word oracle is from the Latin “os” or “oris” meaning mouth. The term refers to the utterances of God’s mouth.

*—The Psalmist in Psalm 119 uses the following words referring to the Old Testament; Precepts, Law, Testimonies, Statutes. Commandments, Judgments, Word, Ordinances, Way and Truth.

3. TIME COVERED.

From the Creation 4004 B. C. to John's Revelation on Patmos 90 A. D.

John was the last writer, closing his work about 90 A. D., but the prophecy he wrote and which is to be fulfilled is as certain as the history Moses recorded of the occurrences before his time. The Bible, therefore, covers a period of unlimited time as the Scripture is a correct history of the future.

4. AUTHORS.

We trace in this Great Book about forty human authors. These writers were from every rank of life; prophets, priests, kings, shepherds, tax-gatherers, etc. They wrote at different times and under different circumstances, but they were under the control of the divine Author who maintained perfect harmony throughout the Sacred Volume.

5. WHEN WRITTEN.

Moses Began Writing About 1490 B. C. and John Concludes the Sacred Volume about 90 A. D. Requiring about 16 Centuries to Complete our Bible.

6. LANGUAGES.

The original language of the Old Testament was Hebrew. There are a few chapters in the Book of Daniel written in the Chaldaic. The original language of the New Testament was the Greek. This was the universal language when Christ lived and the Gospel was designed for all nations.

7. DIVISIONS OF THE BIBLE.

The sixty-six books of the Bible are divided into the Old Testament, containing thirty nine books, and the New Testament containing twenty-seven books.*

* The Bible was divided into chapters by Hugo de Sancto Caro about 1250 A. D. The New Testament was divided into verses by Robert Stephens in 1551. The Old Testament by a Jew, Athias, in 1661.

- (1.) **The Old Testament Books.**
 - a. The Books of Law. 5.
 - b. The Books of History. 12.
 - c. The Books of Poetry. 5.
 - d. The Books of Prophecy. 17.
- (2.) **The New Testament Books.**
 - a. The Biographical Books. 4.
 - b. The Historical Books. 1.
 - c. The Pauline Epistles. 14.
 - d. The General Epistles. 7.
 - e. The Prophetical Book. 1.

REVIEW.

THE BIBLE.

Pur.— R. M.

Names.— B. S. O.

Time Cov.— 4004—90. Eter.

Authors.— 40.

When Writ.— 1490—90. 16 cen.

Language.— O. T. Heb. N. T. Gr.

Div.— O. T. 39.— L. H. P. P.

N. T. 27.— B. H. P. G. P.

QUESTIONS.

What is the purpose of the Bible?

What are its names?

What does the word Bible mean?

Why so named?

What does the word Scripture mean?

What is meant by oracles?

What names does David give to the Scripture?

How long a time is covered by the history of the Bible?

How many authors?

What were their occupations?

How was harmony maintained among so many different authors?

How long in writing the Bible?

In what language was the Old Testament written?

In what language was the New Testament written?

Into how many parts is the Bible divided?

How many books in each?

Name the Old Testament divisions.

How many books in each division.

Name the New Testament divisions.

How many books in each division.



CHAPTER II.—THE OLD TESTAMENT BOOKS.

1. THE BOOKS OF THE LAW.—(FIVE.)

Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

These five books made up the Bible that was used by the Jewish people for many centuries. In these books we have the entire Bible in a state to be unfolded. The authors that followed Moses were thorough students of these books, so they could write their books in harmony with the teaching found in the first books of inspiration. It was necessary for each author to be familiar with the contents of the Bible so he might be prepared to write. They were written by Moses and are also called the Pentateuch. They record the history from the Creation, 4004 B. C. to the crossing of the Jordan, 1451 B. C. (2553 years.)

2. THE BOOKS OF HISTOSY.—(TWELVE.)

Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, Esther.

The authors of some of these books cannot be determined. These twelve books form the basis for the succeeding books of the Old Testament. The Poetic and Prophetic books are the results of conditions and circumstances of the Jewish Nation at different intervals during this period of history. The history recorded in these books begins with the Crossing of the Jordan, 1451 B. C., and closes with the close of the Old Testament, 400 B. C. (1051 years.)

3. THE BOOKS OF POETRY.—(FIVE.)

Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

There is some uncertainty in regard to the authors of some of these books. Most of the Psalms were written by David; Proverbs, Ecclesiastes and Song of Solomon by Solomon. These books cover the same period as the Historical Books but they are loftier in sentiment. This was an age of wisdom and we have some valuable productions given us during this period.

QUESTIONS,

- How many divisions of Old Testament Books?
Name them?
How many books in the first division?
Name them?
What name is given to these books?
Who wrote them?
What are the opening and closing events of this division?
What are the dates?
What period of time is covered?
How many books in second division?
Name them?
What can you say of the authors?
What other books are based on the Historical Books?
What are the opening and closing events of this division?
What are the dates?
What period of time is covered?
How many books in third division?
Name them?
What is known of the authors?
Under what circumstances were these written?
How many books in fourth division?
How are these books divided?
How many in each subdivision?
Name them?
Who are the authors?
Why are they called Major and Minor Prophets?
Name the books of Prophecy written before the Captivity?
Name those written during the Captivity?
Name those written after the Captivity?

CHAPTER III.—THE NEW TESTAMENT BOOKS.

1. THE BIOGRAPHICAL BOOKS—(FOUR.)

Matthew, Mark, Luke, John,

These four books record the biography of Christ from Birth to Ascension. They were written by the persons whose names they bear and are called the Gospels. These authors wrote at different times and under different circumstances. The History opens with the Annunciation to Zachariah B. C. 6, and closes with the Ascension of Christ 30 A. D.

2. THE HISTORICAL BOOK.—(ONE.)

Acts of the Apostles.

This book was written by Luke, the author of the third Biographical Book. It records the history of the Church from the Ascension 30 A. D. to Paul's Imprisonment at Rome 62 A. D. It was during this time that nearly all the New Testament books were written.

3. THE PAULINE EPISTLES.—(FOURTEEN.)

Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Collosians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon, Hebrews.

These fourteen books were written by the Apostle Paul during his Missionary Journeys and his Imprisonment at Rome. Some were written to Church workers, some to individual churches and some to the churches in general.

4. THE GENERAL EPISTLES.—(SEVEN.)

James, First and Second Peter, First, Second and Third John, Jude.

These books were written by the persons whose name they bear. They are not written to any particular church hence are called General. Most of them were written later than the Pauline Epistles.

5. THE PROPHETICAL BOOK.—(ONE.)

Revelation.

This book was written by the Apostle John during his ex-

CHAPTER II.—THE OLD TESTAMENT BOOKS.

1. THE BOOKS OF THE LAW.—(FIVE.)

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4. THE BOOKS OF PROPHECY.—(SEVENTEEN.)

(1.) THE MAJOR PROPHETS.—(Five.) Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.

These five books were written by the persons whose names they bear. Isaiah and Jeremiah prophesied before the Captivity of Judah. Ezekiel and Daniel prophesied during the Captivity, 606 to 536 B.C. They are called Major Prophets because of the extensive and important work they accomplished in the Jewish Church.

(2.) THE MINOR PROPHETS.--(Twelve.) Hosea, Joel, Amos,—Obadiah, Jonah, Micah,—Nahum, Habakkuk, Zephaniah,—Haggai, Zechariah, Malachi.

These books bear the names of their authors. The first nine prophesied before the Captivity of 587 B. C.; Haggai, Zechariah, and Malachi prophesied after the return of the Jews in 536 B. C.

REVIEW.

THE OLD TESTAMENT BOOKS.

| | |
|---|-------------------------------|
| Law 5. G. E. L. N. D. | |
| Hist. 12. J. J. R., 1. 2 S. 1. 2 K., 1. 2 C. E. N. E. | Poet. 5. J. P. P. E. S. S. |
| O. T. | |
| Pro. 17. (1) Maj. - I. J. L. E. D. (2) Min. - H. J. A. - O. J. M. - N. H. Z. - H. Z. M. | |

QUESTIONS,

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What other books are based on the Historical Books?
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What are the dates?
What period of time is covered?
How many books in third division?
Name them?
What is known of the authors?
Under what circumstances were these written?
How many books in fourth division?
How are these books divided?
How many in each subdivision?
Name them?
Who are the authors?
Why are they called Major and Minor Prophets?
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5. THE PROPHETICAL BOOK.—(ONE.)

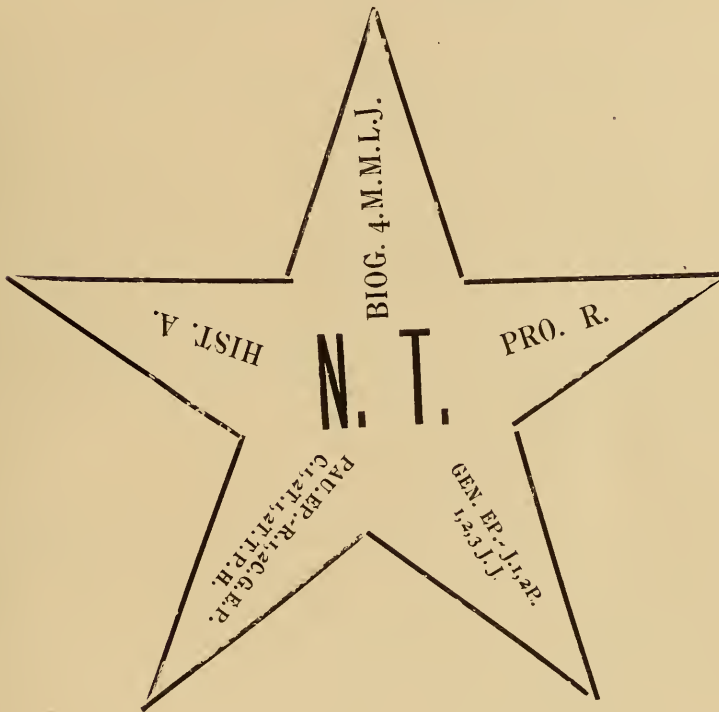
Revelation.

This book was written by the Apostle John during his ex-

ile on the Isle of Patmos about 90 A. D. It is also called the Apocalypse, which means "to unveil." John, the Beloved Disciple received these revelations after sixty years of close fellowship with the Lord.

REVIEW.

THE NEW TESTAMENT BOOKS.



QUESTIONS.

- How many divisions of the New Testament books?
 Name them?
 How many books in the first division?
 Name them?
 By whom were they written?
 What history do they record?
 What are the opening and closing events of this division?
 What are the dates?
 What period of time is covered?

How many books in the second division?

Name it?

By whom was it written?

What history does it contain?

What are the opening and closing events?

What are the dates?

How many books in the third division?

Name them?

Who is the author?

When were they written?

To whom were they written?

How many books in the fourth division?

Name them?

Why are they called General?

About what time were they written?

How many books in the fifth division?

Name it?

Who is the author?

Under what circumstances was it written?

What other name is given to the book?

What does the name mean?

How long was John in the Church before he wrote this book?





PART II.

OLD TESTAMENT HISTORY.

- CHAPTER I. THE EARLY PEOPLE.
CHAPTER II. THE SAVED PEOPLE.
CHAPTER III. THE CHOSEN FAMILY.
CHAPTER IV. THE CHOSEN NATION.
CHAPTER V. THE CHOSEN KINGDOM.
CHAPTER VI. THE SCATTERED NATION.
CHAPTER VII. FOUR CENTURIES OF SILENCE



INTRODUCTION.

THE whole Bible is summed up in two words: Sin and Salvation. The object in giving this Bible to man was to secure his redemption. Jesus Christ is the central figure in the Bible and his mission is the redemption of the human family.

By studying the history of God's dealings with man, we are prepared to understand more fully the unfolding of His divine plan which when obeyed assures salvation to all. By carefully moving forward in this important study of the Old Testament we are prepared to get a clearer view of our Savior as he is more fully unveiled in the New Testament.

In these chapters a period of about four thousand years is covered, from the Creation, 4004 B. C., to the Annunciation to Zacharias, 6 B. C. Each of these chapters opens and closes with an important event. The date for each event is given. We follow the common chronology, which is used as a working basis by most of the authors of Bible History.

CHAPTER I.—THE EARLY PEOPLE.

1. TIME.

From the Creation, 4004 B. C., to the Flood, 2348 B. C.

2. SCRIPTURE.

The first five chapters of Genesis record the history of this period. This first period, though the longest in time, is narrated by the least Scripture of all the periods of Old Testament History.

3. GOVERNMENT.

The government during this period was **Universal**. God made known His will to all the men as individuals. See Gen. 3: 13; 3: 17; 4: 9; 4: 15; 5: 22. We, therefore, call this the period of **Universal Government**.

4. SUBDIVISIONS.

1. The Week of Creation.—Gen. 1:1–2:3.

The Week of Creation and the Passion Week are the two most important weeks in the history of the world. No other week like that of Creation shows God's wisdom and power. It was the author's purpose to present the majesty of God to those who study this book of Genesis.

2. The Home in the Garden.—Gen. 2: 8–17.

This home was a beautiful garden in which Adam and Eve were to find real enjoyment. How long they lived here without sin is not definitely stated, but it is generally supposed that the time was only a few years.

3. The Banishment from the Garden.—Gen. 3: 22–24.

After they had disobeyed the Owner of the Garden they were unhappy and when God met them He drove them from the Paradise and placed at the east of the Garden of Eden Cherubims and a flaming sword to guard the Tree of Life.

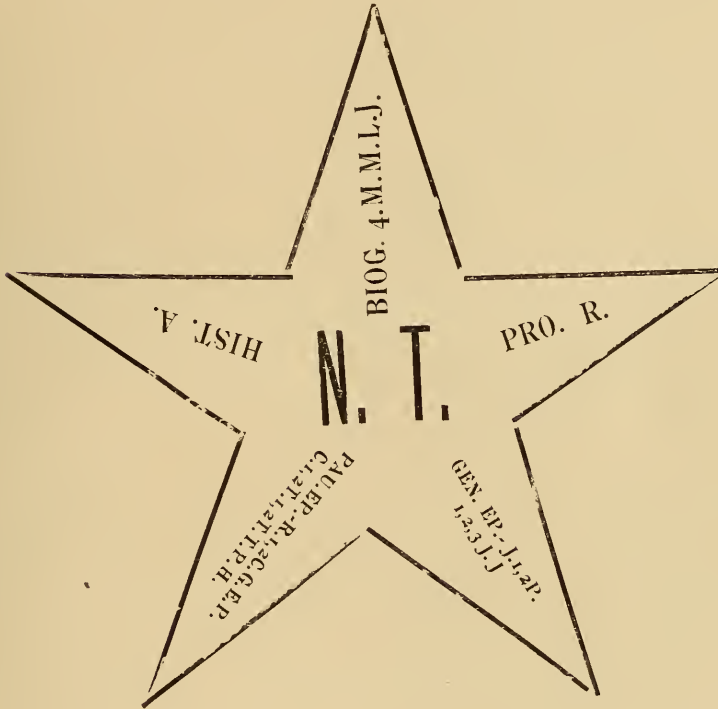
5. EVENTS.

1. The Creation of Man. 4004 B. C.—Gen. 1:26–28;2:4–7, 21–24.

ile on the Isle of Patmos about 90 A. D. It is also called the Apocalypse, which means "to unveil." John, the Beloved Disciple received these revelations after sixty years of close fellowship with the Lord.

REVIEW.

THE NEW TESTAMENT BOOKS.



QUESTIONS.

- How many divisions of the New Testament books?
- Name them?
- How many books in the first division?
- Name them?
- By whom were they written?
- What history do they record?
- What are the opening and closing events of this division?
- What are the dates?
- What period of time is covered?

How many books in the second division?

Name it?

By whom was it written?

What history does it contain?

What are the opening and closing events?

What are the dates?

How many books in the third division?

Name them?

Who is the author?

When were they written?

To whom were they written?

How many books in the fourth division?

Name them?

Why are they called General?

About what time were they written?

How many books in the fifth division?

Name it?

Who is the author?

Under what circumstances was it written?

What other name is given to the book?

What does the name mean?

How long was John in the Church before he wrote this book?





PART II.

OLD TESTAMENT HISTORY.

- CHAPTER I. THE EARLY PEOPLE.
CHAPTER II. THE SAVED PEOPLE.
CHAPTER III. THE CHOSEN FAMILY.
CHAPTER IV. THE CHOSEN NATION.
CHAPTER V. THE CHOSEN KINGDOM.
CHAPTER VI. THE SCATTERED NATION.
CHAPTER VII. FOUR CENTURIES OF SILENCE



INTRODUCTION.

THE whole Bible is summed up in two words: Sin and Salvation. The object in giving this Bible to man was to secure his redemption. Jesus Christ is the central figure in the Bible and his mission is the redemption of the human family.

By studying the history of God's dealings with man, we are prepared to understand more fully the unfolding of His divine plan which when obeyed assures salvation to all. By carefully moving forward in this important study of the Old Testament we are prepared to get a clearer view of our Savior as he is more fully unveiled in the New Testament.

In these chapters a period of about four thousand years is covered, from the Creation, 4004 B. C., to the Annunciation to Zacharias, 6 B. C. Each of these chapters opens and closes with an important event. The date for each event is given. We follow the common chronology, which is used as a working basis by most of the authors of Bible History.

CHAPTER I.—THE EARLY PEOPLE.

1. **TIME.**

From the Creation, 4004 B. C., to the Flood, 2348 B. C.

2. **SCRIPTURE.**

The first five chapters of Genesis record the history of this period. This first period, though the longest in time, is narrated by the least Scripture of all the periods of Old Testament History.

3. **GOVERNMENT.**

The government during this period was **Universal**. God made known His will to all the men as individuals. See Gen. 3: 13; 3: 17; 4: 9; 4: 15; 5: 22. We, therefore, call this the period of **Universal Government**.

4. **SUBDIVISIONS.**1. **The Week of Creation.**—Gen. 1:1–2:3.

The Week of Creation and the Passion Week are the two most important weeks in the history of the world. No other week like that of Creation shows God's wisdom and power. It was the author's purpose to present the majesty of God to those who study this book of Genesis.

2. **The Home in the Garden.**—Gen. 2: 8–17.

This home was a beautiful garden in which Adam and Eve were to find real enjoyment. How long they lived here without sin is not definitely stated, but it is generally supposed that the time was only a few years.

3. **The Banishment from the Garden.**—Gen. 3: 22–24.

After they had disobeyed the Owner of the Garden they were unhappy and when God met them He drove them from the Paradise and placed at the east of the Garden of Eden Cherubims and a flaming sword to guard the Tree of Life.

5. **EVENTS.**

1. **The Creation of Man.** 4004 B. C.—Gen. 1:26–28; 2:4–7, 21–24.

2. **The Fall of Man.** (?) Gen. 3:1-24.
3. **The Translation of Enoch.** 3017 B. C.—Gen. 5:21-24; Heb. 11:5.

The events during this period are the beginnings of the world's history.

6. CHIEF CHARACTERS.

1. **Adam**, the first man.
2. **Methuselah**, the oldest man.
3. **Enoch**, the man that walked with God.

QUESTIONS.

How many periods in Old Testament History?
What are the periods?
Name the opening and closing events of the first period.
What are the dates?
How much time does the first period cover?
How much Scripture does it embrace?
How were the people governed?
Name the subdivisions of the first period.
What are the two most important weeks in the world's history?
Why were Adam and Eve expelled from the Garden?
What are the important events of this period?
Who are the chief characters?

REVIEW.

THE EARLY PEOPLE.

Time.—C. 4004—F. 2348.

Script.—Gen. 1 - 5.

Gov.—Uni.

Sub.—(1) W. C. (2) H. G. (3) B. G.

Eve.—(1) C. M. (2) F. M. (3) T. E.

Char.—A. E. M.

CHAPTER II.—THE SAVED PEOPLE.

1. **TIME.**

From the Flood 2348 to the Call of Abraham 1921 B. C.

2. **SCRIPTURE.**

From the sixth to the eleventh chapter of Genesis records the history of this period. This period contains only about one fourth as much time as the former period, yet more Scripture is used to develop the history.

3. **GOVERNMENT.**

The government during this period was changed very little from that which existed immediately after the expulsion from the Garden. It is called **Universal Government**, as in the preceding chapter.

4. **SUBDIVISIONS.**1. **Building the Ark.** Gen. 6: 1-22.

Noah was sent to preach and to build the Ark in which the people were to be saved. He labored with them 120 years but they disobeyed this righteous preacher and wickedness continued to abound.

2. **The family in the Ark.** Gen. 7: 1-8: 19.

The family of Noah consisted of eight persons, all of whom were prepared to enter the Ark. Although Noah failed to save the nation he succeeded in saving his own family.

3. **The New Era.** Gen. 8: 20-9: 17.

The nation had been destroyed and the righteous again inhabited the earth. A new opportunity to obey God was given to men, but they soon turned away from God and sought their own glory. For this transgression they are scattered.

5. **EVENTS.**1. **The Flood.** 2348 B. C. Gen. 7: 11, 12, 24.2. **The New Covenant.** 2347 B. C. Gen. 9: 8-17.3. **The Dispersion.** 2248 B. C. Gen. 11: 1-9.

6. CHIEF CHARACTERS.

1. Noah, a Preacher of Righteousness.
2. Shem, the Father of the Semitic People.

QUESTIONS.

Name the opening and closing events of second period.

What are the dates?

How much time does this period cover?

How much Scripture does it embrace?

How were the people governed?

What were the subdivisions?

How long did Noah preach?

How many were in Noah's family?

Whom did Noah save?

What new opportunity was given to man?

What are the events of this period?

Who are the chief characters?

For what is each one noted?

Name all the events and dates you have learned in the first two periods.

REVIEW.**THE SAVED PEOPLE.**

Time.—F. 2348.—C. A. 1921.

Script.—Gen. 6 - 11.

Gov.—Uni.

Sub.—(1) B. A. (2) F. A. (3) N. E.

Eve.—(1) F. (2) N. C. (3) D.

Char.—N. S.

CHAPTER III.—THE CHOSEN FAMILY.

1. TIME.

From the Call of Abram 1921 B. C. to the Exodus from Egypt 1491 B. C. *

2. SCRIPTURE.

The last thirty-nine chapters of Genesis and the first thirteen chapters of Exodus record the history of this period.

3. GOVERNMENT.

The government during this period was Patriarchal. During the first two periods God dealt directly with the people as individuals but in this period we have a Chosen Family and the head of the family who is known as the patriarch becomes both priest and ruler.

4. SUBDIVISIONS.

1. The Age of Abraham. Gen. 12:1; 25:10.

Abram was 75 years old when God spoke to him at Haran, telling him to go to the land he would show him. He died in the Promised Land when he was 175 and was buried in the Cave Machpelah at Hebron. Abraham is the father of the Hebrew Nation and also of the Christian Church. The Jews are his children in the flesh and the Christians his children in the spirit.

2. The Age of Isaac. Gen. 25:11; 26:46.

Isaac was the son promised to Abram before he left Chaldea more than twenty-five years before the fulfillment of the promise. Isaac was 25 years of age when his father took him to Moriah to offer him as a sacrifice. He is a type of the promised Messiah. "In thy seed shall all the nations of the earth be blessed."

*This gives 430 years from the Call of Abram to the Exodus, from the Call to the going into Egypt 215 years and from the going into Egypt to the Exodus 215 years. Thus the prediction that Abraham's seed should serve in a strange land for four hundred years is fulfilled. Gen. 15: 13; Acts 7: 6.

3. The Age of Jacob. Gen. 28: 1; 36:43.

Jacob is the father of the twelve tribes of Israel. He wrestled with the Lord at Jabbok and when his strength failed him so that he was helpless, the Lord changed his name calling him Israel, meaning "Prince of God." He moved to Egypt with his family in 1706 B. C. He died in Egypt and was buried in the Patriarchal Cave, Machpelah.

4. The Age of Joseph. Gen. 37:1;40:26.

Joseph was sold by his brethren when he was 17 years old. He was made governor of Egypt when he was 30 and when he was 39 he saved his brethren who sold him.

5. The Oppression in Egypt. Ex. 1: 7-22; Acts 7: 17-19.

Some time after the death of Joseph the Egyptians, becoming alarmed at the prosperity and rapid increase of Israel, made every effort to check the progress and put them under severe bondage. This severe bondage made them willing to leave the land of Egypt.

5. EVENTS.

1. The Call of Abram. 1921 B. C. Gen. 12:1-5; Acts 7:2-5.
2. The Removal to Egypt. 1706 B. C. Gen. 46: 1-7; Ex. 1: 1-6; Acts 7: 14, 15.
3. The Ten Plagues. 1492 B. C. Ex. 7: 1-12; 51.

6. CHIEF CHARACTERS.

1. Abraham, the Father of the Faithful.
2. Isaac, the Son of Promise.
3. Jacob, the Father of the Twelve Tribes.
4. Joseph, the Savior of Israel.

QUESTIONS.

What is the third period of Old Testament History?

What are the opening and closing events?

What are the dates?

What Scripture records the history?

What was the form of government?

How does the government differ from preceding periods?

What are the subdivisions of this period?
 Why did the Egyptians oppress Israel?
 What are the important events?
 Who are the chief characters?
 For what was each distinguished?

REVIEW.

THE CHOSEN FAMILY.

Time.—C. A. 1921—E. E. 1491.

Script.—Gen. 12 — Ex. 14.

Gov.—Pat.

Sub.—(1) A. A. (2) A. I. (3) A. J. (4) A. J. (5) O. E.

Eve.—(1) C. A. (2) R. E. (3) T. P.

Char.—A. I. J. J.

CHAPTER IV.—THE CHOSEN NATION.

1. TIME.

From the Exodus from Egypt 1491 B. C. to the Anointing of Saul 1095 B. C.

2. SCRIPTURE.

The history of this period is given in Exodus XIV to XL, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth and I Samuel I—IX.

3. GOVERNMENT.

The government during this period was Mediatorial. When Israel crossed the Red Sea the nation was born. God appointed for them mediators through whom he made known his will and governed the people.

4. SUBDIVISIONS.

(1.) The Age of Wandering. Ex. 15: 1-40: 38. Num. 1:

1-36: 13.

Israel crossed the Red Sea in 1491 B. C. and the Jordan River in 1451 B. C. It was 40 years after they left Egypt until they entered the Promised Land. During this period of wandering occurred some of the most important events in Old Testament History. This period is typical of the Christian's wandering from the time of his spiritual birth until the crossing of the Jordan of Death.

2. The Age of Conquests. Josh. 1: 1-24: 33.

Three of these conquests occurred east of the Jordan before the crossing in 1451 B. C. The three that were of special interest to Israel occurred west of the Jordan during the first seven years of their residence in Canaan. Through these conquests Israel came in possession of the Promised Land which was divided among the Twelve Tribes by Joshua.

3. The Age of the Judges. Judges 1: 1-21: 25.

After the death of Joshua 1426 B. C. until the anointing of Saul 1095 B. C. there were Seven Great Oppressions by foreign nations. We have the names of the fifteen judges, but a few of these were not judges in the strict sense of the term. They were judges not by succession nor appointment by the people, but were recognized as divinely appointed leaders.

5. EVENTS.

1. The Exodus. 1491 B. C. Ex. 14: 19-30.
2. The Giving of the Law at Sinai. 1490 B. C. Ex. 19: 1-40: 38.
3. The Crossing of the Jordan. 1451 B. C. Josh. 3:1-17.
4. The Division of the Land. 1444 B. C. Josh. 13:1-19:51.

6. CHIEF CHARACTERS.

1. Moses, the Deliverer from Bondage.
2. Aaron, the First High Priest.
3. Gideon, the Great Judge.
4. Samuel, the Founder of Prophetic Schools.

QUESTIONS.

What is the fourth period of Old Testament History?
 What are the opening and closing events?
 What are the dates?
 What Scripture records this history?
 What was the form of government?
 What are the subdivisions?
 How long did Israel wander in the Wilderness?
 What land did Israel gain through conquest?
 How many judges ruled Israel?
 How were these judges appointed?
 What were the most important events of this period?
 Who were the chief characters?
 For what was each one noted?

REVIEW.

THE CHOSEN NATION.

Time.—E. E. 1491 — A. S. 1095.

Script.—E. L. N. D. J. J. R. 1 S.

Gov.—Med.

Sub.—(1) A. W. (2) A. C. (3) A. J.

Eve.—(1) E. (2) G. L. (3) C. J. (4) D. L.

Char.—M. A. G. S.

CHAPTER V.—THE CHOSEN KINGDOM.

1. TIME.

From the anointing of Saul 1095 B. C. to the captivity of Judah 587 B. C.

2. SCRIPTURE.

More books are devoted to the history of this period than

any other, yet it was not as long in time. The last 21 chapters of I Samuel, II Samuel, I and II Kings, I and II Chronicles, Job, most of the Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah.

3. GOVERNMENT.

The government during this period was **Royal**. During the rule of the judges Israel became dissatisfied and wanted to be under the government of a king like the heathen nations around them. God permitted Israel to choose a king, but the king was under the direct control of the Lord to whom these people belonged.

4. SUBDIVISIONS.

1. The United Kingdom.—I Sam. 1:1—I Kings 11:43.

The United Kingdom continued 120 years; Saul, David and Solomon reigning each 40 years. The Kingdom properly began with David, as Saul was not from the kingly line of the Tribe of Judah. During David's reign the promise that the Land of Israel should extend from the river of Egypt to the Euphrates was fulfilled.

2. The Divided Kingdom.—I Kings 12:1—II Kings 18:12.

Near the close of Solomon's reign he made his service and taxes so burdensome that after his death his son Rehoboam was not able to hold the United Kingdom under the same system of taxation. In 975 the Ten Tribes of the north appointed a king from their own number and organized an independent kingdom. Nineteen kings reigned over this Northern Kingdom of Israel. The Kingdom of the Two Tribes in the south was called Judah.

3. The Declining Kingdom.—II Kings, 18:13–25:30.

In 721 B. C. the Assyrians destroyed Samaria the capital of Israel and carried the Ten Tribes captive. The Kingdom of Judah continued 134 years after the captivity of the Ten Tribes and was ruled by twenty different kings. The first company from Judah was taken captive by the Chaldeans in 606 B. C., the second company in 598 B. C. and in 587 B. C. the

Temple at Jerusalem was destroyed and the rest of the people carried to Babylon by Nebuchadnezzar.

5. EVENTS.

1. The Anointing of Saul. 1095 B. C.—I Sam., 10:1-13.
2. The Dedication of the Temple. 1006 B. C.—I Kings 8:1-6.
3. The Division of the Kingdom. 975 B. C.—I Kings 12:1-21.
4. The Captivity of the Ten Tribes. 721 B. C.—II Kings 17:6-41.

6. CHIEF CHARACTERS.

1. David, the Organizer of the Kingdom.
2. Solomon, the Builder of the Temple.
3. Elijah, the Representative Prophet.
4. Isaiah, the Savior of Judah.
5. Jeremiah, the Weeping Prophet.

QUESTIONS.

What is the fifth period of Old Testament History called?

What are the opening and closing events?

What are the dates?

What Scripture records the history of this period?

What was the form of government during this period?

How was the king controlled?

What are the subdivisions?

What kings reigned over the united kingdom?

When was the kingdom divided?

What was the cause of the division?

What was each kingdom called after the division?

When were the ten tribes taken captive?

How long did Judah continue after this?

How many companies were taken captive from Judah?

When was Jerusalem destroyed?

What are the chief events of this period?

Who are the chief characters?

For what is each distinguished?

REVIEW.

THE CHOSEN KINGDOM,

Time— A. S. 1095 — C. J. 587.

Script.—1 & 2 S. 1 & 2 K. 1 & 2 C. J. P. P. E. SS. I.
J. H. J. A. O. J. M. N. H. Z.

Gov.— R.

Sub.— (1) U. K. (2) D. K. (3) D. K.

Eve.— (1) A. S. (2) D. T. (3) D. K. (4) C. T. T.

Char.— D. S. E. I. J.

CHAPTER VI.—THE SCATTERED NATION.

1. TIME.

From the Captivity of Judah 587 B. C. to the close of Old Testament History 400 B. C.

2. SCRIPTURE.

To this period belong some of the Psalms, Ezra. Nehemiah, Esther, Ezekiel, Daniel, Haggai, Zechariah and Malachi.

3. GOVERNMENT.

The government during this period was **External**. During this period God put the Israelites under the control of heathen nations to punish them for their disobedience. During their banishment from Palestine they were under the control of the Chaldeans.

4. SUBDIVISIONS.

[1.] **The Tribes in Bondage.**

She two tribes were in bondage at Babylon while the ten tribes were in bondage in Assyria. Cyrus, the Persian king who gained control of all the eastern countries, released the Jews and permitted them to return to Palestine in 536 B. C., a period of 70 years having elapsed since the first captivity of

Judah in 606 B. C. This period of 70 years was not a period of slavery, as is generally supposed, but they enjoyed many privileges as citizens of that land. This was also a period of reformation under the great prophets, Ezekiel and Daniel, whose duty it was to prepare the hearts of the people for a more spiritual worship so that they might return to their beloved Zion.

[2.] **The Remnant in Canaan.**

Some of the Jews returned to Jerusalem in 536, still there were many scattered throughout the different provinces of the world. This gave rise to two classes of Jews—the Jews of Jerusalem who adhered closely to all the rituals, and the Jews of Dispersion who were more liberal and were open to advanced thought.

5. EVENTS.

- [1.] The Captivity of Judah. 587 B. C. 2 Chron. 36: 11-21.
- [2.] The Return of the Remnant. 536 B. C. Ezra 1: 1-2: 1.
- [3.] The Dedication of Zerubbabel's Temple. 515 B. C. Ezra 6: 15-17.
- [4.] The Reforms of Ezra. 450 B. C. Ezra 8: 1-10: 44.

6. CHIEF CHARACTERS.

- 1. Daniel, the Self-denying Prophet.
- 2. Ezekiel, the Teacher of Captivity.
- 3. Ezra, the Reformer of the Jews.
- 4. Nehemiah, the Rebuilder of the Walls of Jerusalem.

QUESTIONS.

- What is the sixth period of Old Testament History called?
- What are the opening and closing events?
- What are the dates?
- What Scripture records the history of this period?
- What was the form of government?
- Why was Israel put under the rule of heathen nations?
- What heathen nation first ruled over them?
- What are the subdivisions of this period?

Where were the Jews in bondage?
 How long were they in Babylon?
 What was the character of their bondage?
 How were they prepared to return to Canaan?
 When did they return?
 What were the two classes of Jews? How did they differ?
 What were the important events during this period?
 Who were the chief characters?
 For what was each noted?

REVIEW.

THE SCATTERED NATION.

Time.— C. J. 587 – C. T. 400.

Scrip.— P. E. N. E. E. D. H. Z. M.

Gov.— Ex.

Sub.— (1) T. B. (2) R. C.

Eve.— (1) C. J. (2) R. R. (3) D. Z. T. (4) R. E.

Char.— D. E. E. N.

CHAPTER VII.—FOUR CENTURIES OF SILENCE, OR THE TIME BETWEEN THE OLD AND NEW TESTAMENTS.

1. TIME.

From the Close of the Old Testament 400 B. C. to the Annunciation to Zachariah 6 B. C.

2. SCRIPTURE.

The Bible is silent concerning the history of the Jewish Nation during these four hundred years. The fifteen Apocryphal books of the Old Testament which are found in some large Bibles give a history of this period. They were first at-

tached to the Septuagint or Greek Version of the Old Testament but the Church has never considered them inspired. We must become familiar with these books in order to fully understand the religious life of the Jewish Nation during these four centuries. The following are the names of the Apocryphal books: Ecclesiasticus, Baruch, Tobit, The Wisdom of Solomon, Judith, First and Second Ezdras, Esther X—XVI, The Song of the Three Holy Children, The History of Susannah, Bel or The Dragon, The Prayer of Manassas, First and Second Book of Maccabees.

3. GOVERNMENT.

The government was **External** as in the preceding period except during the reign of the Maccabees, when it was independent.

4. SUBDIVISIONS.

(1.) The Persian Period.

The Persians began to reign over the Jews in 536 B. C., immediately after the Fall of Babylon and continued until the Battle of Arbela 330 B. C. when Alexander overthrew the Persian Government.

(2.) The Greek Period.

This period began under the reign of Alexander 330 B. C. and continued until 165 B. C. Alexander the Great died in 323 B. C. and his vast dominions were then divided into four kingdoms: Macedonia, Thrace, Syria, and Egypt. Judea was alternately under the rule of Egypt and Syria. During the latter part of this period the Jews suffered severe persecution under the Syrians.

(4.) The Maccabean Independence.

This period began 165 B. C. The Syrians began their severe oppression because the Jews refused to worship idols. The Jews revolted under their leader Judas Maccabeus and gained their independence in 165 B. C. The Jews were governed then by a succession of rulers of the Maccabean family until 63 B. C. when the Romans gained partial control but allowed the Maccabean princes to reign under them until 40 B. C. when the Romans assumed entire control.

(5) The Roman Period.

Herod the Great was declared king of Judea by the Roman Senate in 40 B. C. This was the Herod, who, fearing a rival for his throne, ordered all the male children of Bethlehem to be slain soon after the birth of Christ. Palestine remained under the power of the Romans and in 70 A. D. Titus destroyed the temple at Jerusalem and scattered the Jewish nation.

5. EVENTS.

- (1.) The Battle of Arbela. 330 B. C.
- (2.) The Death of Alexander the Great. 323 B. C.
- (3.) The Translation of the Septuagint. 285 B. C.
- (4.) Revolt of Judas Maccabeus. 165 B. C.

6. CHIEF CHARACTERS.

- (1.) Alexander the Great, the Conqueror of the World.
- (2.) Judas Maccabeus, the Restorer of Religious Freedom.
- (3.) Herod the Great, the Cruel Ruler.

QUESTIONS.

What is meant by the Four Centuries of Silence?
 What are the opening and closing events?
 What record do we have of this history?
 What was the form of government?
 What are the subdivisions?
 What led to the Maccabean Independence?
 How long did this Independence last?
 Who are the chief characters?
 For what is each noted?

REVIEW.**FOUR CENTURIES OF SILENCE.**

Time.— C. O. T. 400. A. Z. 6.

Scrip.— A.

Gov.— Ex.

Sub.— (1) P. P. (2) G. P. (3) M. I. (4) R. P.

Eve.— (1) B. A. (2) D. A. (3) T. S. (4) R. J. M.

Char.— A. G., J. M., H. G.





PART III.

NEW TESTAMENT HISTORY.

CHAPTER I. THE PERIOD OF PREPARATION.

CHAPTER II. THE MINISTRY OF CHRIST.

CHAPTER III. THE CHURCH IN JERUSALEM.

CHAPTER IV. THE CHURCH IN PALESTINE.

CHAPTER V. THE CHURCH OF THE GENTILES.



INTRODUCTION.

1. The Bible finds its center in the life of Jesus.
2. The life of Jesus is the center of the world's history.
3. We have gone through a period of 4,000 years of Old Testament History to prepare for a better understanding of the life of Jesus.
4. In the 39 books of the Old Testament a period of 4,000 years is covered but the 27 books of the New Testament cover a period of not more than a hundred years.

CHAPTER I.—THE PERIOD OF PREPARATION.

1. TIME.

From the Annunciation to Zacharias 6 B. C. to the Baptism of Jesus 26 A. D.

2. SCRIPTURE.

This period is known as the silent years of Jesus as we have but a few chapters in the Gospels to furnish us information. Matt. I:1-III:13; Mark I:1-8; Luke I:1-III:20; John I:1-18.

3. PLACE.

All the events of this period occurred in Palestine except Joseph's interview with the angel in the Land of Egypt.

4. SUBDIVISIONS.

1. The Preparation for Christ's Coming.

Many centuries were necessary to prepare the world for Christ's coming. We have carefully studied the history of the Jewish nation that was prepared to give us a Savior. The Old Testament revelation was written in the Hebrew language; but the rise and fall of nations, the dispersion of the Jews, the development of philology prepared the Greek language which was universal when Christ came. During these centuries the government was changed many times until the time of Christ when there was a universal government—the Roman Empire which unified all the nations. We have, therefore, these three preparations: (a.) The Jewish nation; (b.) The Greek Language; (c.) The Roman Government. Malachi received the last Old Testament message from God about four hundred years before Zacharias received the first New Testament message concerning the coming of John the Baptist, the Forerunner of Christ. Six months later Gabriel announced to Mary that she was to be the mother of the Son of God. Joseph and Mary went to Bethlehem to be enrolled and during their stay in Bethlehem Jesus was born.

2. The Childhood of Jesus.

Very little is known of his childhood. His time was spent (a) Bethlehem, (b) Egypt, (c) Nazareth. During his stay at Bethlehem his birth was announced to the shepherds. When he was presented in the temple the aged Simeon and the Prophetess Anna recognized him as the Savior. He was taken to Egypt to escape Herod, and when Herod was dead the angel directed him to Nazareth the home of his parents. Here he

grew in wisdom, stature and knowledge. When he was twelve he was "about his Father's business" in the temple with the Bible students.

3. The Silent Years.

From the time he visited Jerusalem at the age of twelve until he left Nazareth to be baptized by John in the Jordan at the age of thirty the Bible is silent concerning his development.

5. EVENTS.

1. The Birth of John the Baptist. 5 B. C.—Luke 1:57-65.
2. The Birth of Jesus. 4 B. C.—Luke 2:1-6.
3. The Presentation in the Temple. 4 B. C.—Luke 2:22-38.
4. The Visit of the Wise Men. 3 B. C.—Matt. 2:1-11.
5. The Message to Joseph. 3 B. C.—Matt. 2:13-15.
6. At the Temple at the Age of Twelve. 8 A. D. Luke 2:41-50.

6. CHIEF CHARACTERS.

1. Zacharias, the one to whom God first spoke after a silence of four hundred years.
2. Mary, the Mother of Jesus.
3. Simeon, the Devout Priest.
4. Anna, the Prophetess.

QUESTIONS.

- What are the five periods of New Testament History?
 What is the central theme of the Bible?
 What is the central theme of all history?
 What is the real purpose of Old Testament History?
 How much time is covered by New Testament History?
 What are the opening and closing events of the Period of Preparation?
 What are the dates?
 Where did the events of this period occur?
 What are the subdivisions?
 How was the world prepared for Christ's coming?
 What is known of the Childhood of Jesus?
 What is meant by "the silent years"?

Name six important events.
 Who are the chief characters?
 For what was each noted?

REVIEW.

THE PERIOD OF PREPARATION.

Time.— A. Z. 6- B. J. 30.

Scrip.— M. M. L. J.

Sub.— (1) P. C. C. (2) C. J. (3) S. Y.

Eve.— (1) B.J.B. (2) B.J. (3) P.T. (4) V.W.M. (5) M.J.
 (6) T. T.

Char. (1) Z. (2) M. (3) S. (4) A.

CHAPTER II.—THE MINISTRY OF CHRIST.

1. TIME.

From the Baptism of Jesus, 26 A. D., to the Ascension, 30 A. D.

2. SCRIPTURE.

Matt. 2:13—28:20; Mark 1:9—16:20; Luke 3:21—24:53;
 John 1:19—21:25.

3. PLACE.

All the events in this period occurred in **Palestine** except the Savior's visit to Phoenicia. Matt. 15:21-28.

4. SUBDIVISIONS.

1. The Inauguration. 15 months.

This period extends from the Baptism of Jesus to the Healing of the Nobleman's Son. Fifteen important events are recorded.

2. The Early Galilean Ministry. 4 months.

This period extends from the Healing of the Nobleman's Son to the Choosing of the Twelve Apostles. During these four months thirteen important events are recorded.

3. The Later Galilean Ministry. 10 months.

This period extends from the Choosing of the Twelve Apostles to the Discourse on the Bread of Life. Twenty-two important events are recorded.

4. The Retirement. 6 months.

This period extends from the Sermon on the Bread of Life to the Feast of Tabernacles. Sixteen important events are recorded.

5. The Judean Ministry. 3 months.

This period extends from the Feast of Tabernacles to the Feast of Dedication. Twelve important events are recorded.

6. The Perean Ministry. 4 months.

This period extends from the Feast of Dedication to the Anointing at Bethany. Twenty-seven important events are recorded.

7. The Passion Week. 8 days.

This period extends from the Anointing at Bethany to the Resurrection. Twenty-two important events are recorded.

8. The Period of Triumph. 40 days.

This period extends from the Resurrection to the Ascension. Fifteen important events are recorded.

5. EVENTS.

1. The Baptism of Jesus. 26 A. D.—Matt. 3:13-17.

2. Choosing the Twelve Apostles. 28 A. D.—Mark 3:13-19; Luke 6:12-16.

3. The Sermon on the Mount. 28 A. D.—Matt. 5:1-8:1.

4. The Death of John the Baptist. 29 A. D.—Matt. 14:1-12.

5. The Sermon on the Bread of Life. 29 A. D.—John 6:22-71.

6. The Transfiguration. 29 A. D.—Matt. 17:1-13; Luke 9:28-36.

7. The Resurrection of Lazarus. 30 A. D.—John 11:1-46.

8. The Triumphal Entry. 30 A. D.—Matt. 21:1-11.

9. The Crucifixion. 30 A. D.—Matt. 27:32-36.

10. The Resurrection. 30 A. D.—Matt. 23:1–10.

6. CHIEF CHARACTERS.

1. John the Baptist, the Forerunner.

2. Jesus, the Savior of Mankind.

Jesus was the chief character, and all others worked under his direction. The following were his twelve apostles:

1. Peter,

8. Matthew,

2. James,

9. James, the son of Al-

3. John,

pheus,

4. Andrew,

10. Simon Zelotes,

5. Philip,

11. Judas, the brother of

6. Thomas,

James.

7. Bartholomew.

12. Judas Iscariot.

QUESTIONS.

What is the second part of New Testament History?

How long was Christ's public ministry?

What are the opening and closing events?

What are the dates?

What Scripture records this history?

Where did the events of this period occur?

What are the subdivisions of Christ's ministry?

Give the time of each subdivision.

Give the opening and closing event of each subdivision.

What are the ten principal events?

Who are the chief characters?

Who was the most important character?

Name the twelve apostles.

REVIEW

THE MINISTRY OF CHRIST.

Time.—B. J. 27—A. 30.

Script.—M. M. L. J.

Place.—Pal.—Pheon.

Sub.—(1) I. (2) E. G. M. (3) L. G. M. (4) R. (5) J. M.
(6) P. (7) P. (8) T.

Eve.—(1) B. (2) C. T. (3) S. M. (4) D. J. (5) S. B. L.
(6) T. (7) R. L. (8) T. E. (9) C. (10) R.

Char.—(1) J. B. (2) J.

CHAPTER III.—THE CHURCH IN JERUSALEM.

1. TIME.

From the Ascension of Christ 30 A. D. to the Death of Stephen 35 A. D. 5 years.

2. SCRIPTURE.

Acts 1: 1-8: 4.

3. PLACE.

The work of the Church during this time was confined to the city of Jerusalem.

4. SUBDIVISIONS.

(1.) The Founding of the Church. Acts 1: 1-2: 41.

After the Ascension of Christ the 120 disciples went to an upper room in Jerusalem where they tarried in prayer and worshipped ten days waiting for the promised gift of the Spirit. During this time they cast lots to choose one of their number to take the place of Judas. On the Day of Pentecost the Spirit was given them and they spoke in other tongues, so that all the different people who had come to the feast could understand them. Some accused them of being drunken and Peter preached his great sermon to prove that they were not drunk and to show that the power came through the crucified Christ. As the immediate result of this sermon 3000 were converted.

(2.) The First Persecution. Acts 3: 1-4: 31.

One day as Peter and John went up to the Temple to pray they found a lame man begging alms at the Beautiful Gate. They healed him and the man who had never walked before leaped for joy and went with them into the temple. This miracle caused a multitude to come together in Solomon's Porch, where Peter declared unto them that it was by the power of the risen Jesus whom the Jews had crucified that the lame man was healed. The priests and Sadducees were offended because of this preaching and arrested Peter and John, putting them in hold until next day. The next day the

Apostles were tried before the Sanhedrim but after their defense the Jewish rulers only charged them to teach no more in the name of Jesus and let them go.

(3.) **The Second Persecution.** Acts 5: 1-42.

The Early Church held all things common and the Apostles distributed to those in need. Ananias and Sapphira had sold a possession and, though pretending to give all to the apostles, they retained part of the price. For this sin of lying unto the Holy Ghost, both fell down dead in the presence of the Church. After this great multitudes were added to the Church and the Apostles wrought many miracles, healing the sick and casting out demons. The Sadducees, alarmed at the growing power of the Church, put the Apostles in prison, but that night an angel opened the prison doors and the next morning the Apostles were found again teaching the people in the temple. The Sadducees then took counsel to kill them; but by Gamaliel's advice they were beaten and warned, then set free.

(4.) **The Third Persecution.** Acts. 6: 1-8: 4.

The Church grew so rapidly that the Apostles could no longer distribute to all the needy, so seven wise and devout men were chosen to assist in the work. Stephen was one of these Seven who not only distributed gifts among the needy but also preached and worked miracles. Because he contended that the Gentiles had a right to salvation, the Jews falsely accused him of blaspheming Moses and God. He preached a great sermon to his accusers but it only made them the more angry and they stoned him. This was the beginning of a great persecution of the Church at Jerusalem and the Christians were scattered throughout Palestine.

5. EVENTS.

- (1.) The Ascension of Christ. 30 A. D. Acts 1: 9-11.
- (2.) The Baptism of the Spirit. 30 A. D. 2: 1-4.
- (3.) Healing the Lame Man. 3: 1-8.
- (4.) Death of Ananias and Sapphira. 5: 1-11.
- (5.) The Seven Chosen. 35 A. D. 6: 1-8.
- (6.) The Death of Stephen. 35 A. D. 7: 12-15; 8: 57-60.

6. CHIEF CHARACTERS.

Peter, the Pentecostal Preacher.

Stephen, the First Christian Martyr.

QUESTIONS.

What is the third period of New Testament History?

What are the opening and closing events?

What are the dates?

How long was the third period?

What Scripture records the history?

Where was the Church confined during this period?

What are the subdivisions of this period?

How was the Church founded?

What gave rise to the first persecution?

To the second persecution?

How were the Apostles delivered?

What caused the third persecution?

What was the result of the third persecution?

What are the six important events of this period?

Who were the chief characters?

For what were they distinguished?

REVIEW.**THE CHURCH IN JERUSALEM.**

Time.— A. C. 30—D. S. 35.

Scrip.—Acts. 1:1—8:4.

Place.—Jer.

Sub.— (1) F. C. (2) F. P. (3) S. P. (4) T. P.

Eve.— (1) A.C. (2) B.S. (3) H.L. M. (4) S.C. (5) D. S.

CHAPTER IV.—THE CHURCH IN PALESTINE.

1. TIME.

From the Death of Stephen 35 A. D. to Paul's First Missionary Journey 45 A. D.

2. SCRIPTURE.

Acts VIII: 5—XII: 25.

3. PLACE.

During this period the work in the Church was confined to the land of Palestine with few exceptions. Some Christians were found at Damascus and Antioch in Syria but these were under the direction of the Palestine Church.

4. SUBDIVISIONS.

(1.) The Work of Philip. Acts 8: 5–40.

On account of the persecution at Jerusalem, Philip went to Samaria where he preached and wrought many miracles. Many believed and Peter and John came from Jerusalem to lay their hands upon the converts and to pray for the gift of the Spirit. But in the midst of Philip's success he was bidden by an angel of the Lord to go into the desert southwest of Jerusalem. In this desert he met the Ethiopian and Eunuch after teaching him, baptized him. Then Philip was found at Azotus, and preaching in all the cities along the coast, he came to Cæsarea where he worked for many years. Acts 21: 8.

(2.) The Work of Saul. Acts 9: 1–30.

Before Saul's conversion he was a strict Pharisee very zealous for the cause of Judaism. He was eager to put down the sect of Christians and obtained letters of authority to go even as far as Damascus to bind Christians and bring them to Jerusalem for judgment. On his way to Damascus he was stricken blind by a great light from heaven and was led into the city. Ananias, a disciple of Christ was sent to him to pray

over him, restore his sight and bid him to be baptized. Saul's life was now completely transformed and after preaching awhile in Damascus he retired to Arabia where he spent some time. Returning to Damascus he preached the Gospel with such power that he escaped the enraged Jews by being let down over the wall in the basket. He then returned to Jerusalem where Barnabas introduced him to the Church but after a fortnight's stay he went to his old home at Tarsus where he remained until Barnabas brought him to Antioch to assist in the work.

(3) The Work of Peter. Acts 9: 32-11: 18.

After Saul's conversion the Christians about Jerusalem enjoyed a period of peace. During this period Peter visited the Churches in Judea and coming to Lydda he healed Æneas who had been palsied eight years. He was called from Lydda to Joppa where he raised the good woman Dorcas. Then he was summoned to Cæsarea where he baptized Cornelius, the first Gentile convert.

(4.) The Work of Barnabas.

The early home of Barnabas was in Cyprus, but he sold his possessions and consecrated his money to the work of the Church. Acts 4: 36, 37. When the Jerusalem Church heard of the converts at Antioch they sent Barnabas to care for them and organize the Church. His work at Antioch was so successful that in a short time he went to Tarsus to seek Saul, who came to Antioch and helped in the work several years.

(5) The Persecution Under Herod.. Acts 12: 1-23.

Herod Agrippa I, was king over Palestine and in order to please the Jews he persecuted the Christians. He beheaded James and imprisoned Peter, but Peter was released by an angel. Herod died by the judgment of God at Cæsarea.

5. EVENTS.

- (1.) The Conversion of Samaritans. 36 A.D. Acts 8:5-8.
- (2.) The Conversion of Saul. 36 A.D. Acts 9: 1-18.
- (3.) The Conversion of Cornelius. 38(?) A.D. Acts 10: 30-48.
- (4.) The Beheading of James. 44 A. D. Acts 12: 1.
- (5.) The Deliverance of Peter. 44 A. D. Acts 12: 6-11.

6. CHIEF CHARACTERS.

- (1.) Philip, the Evangelist.
- (2.) Cornelius, the First Gentile Convert.
- (3.) Barnabas, the Consecrated Christian.
- (4.) James, the Martyred Apostle.
- (5.) Herod, the Persecutor.

QUESTIONS.

What is the third period?
What are the opening and closing events?
What are the dates?
What Scripture contains its history?
What places are connected with this period?
What are the Subdivisions?
What was Philip's work? Saul's? Peter's? Barnabas'?
What Herod persecuted the Church?
What special persecutions are mentioned?
Name five important events.
Who are the chief characters?
For what is each distinguished?

REVIEW.**THE CHURCH IN PALESTINE.**

Time.—D. S. 35 to P. F. M. J.

Scrip.—Acts VIII: 5 to XII: 35.

Place.—Pal.

Sub.—(1) W. P. (2) W. S. (3) W. P. (4) W. B. (5) P. H.

Eve.—(1) C. S. (2) C. S. (3) C. C. (4) B. J. (5) D. P.

CHAPTER V.—THE CHURCH OF THE GENTILES.

1. TIME.

From Paul's First Missionary Journey 45 A. D., to the close of New Testament History, 95 A. D.

2. SCRIPTURE.

Acts 13-28, Romans, I and II Corinthians, Galatians, Ephesians, Philipians, Collossians, I and II Thessalonians, Timothy, Titus, Philemon, Hebrews, I, II and III John, Jude, Revelation.

3. PLACE.

The history of this period included the Roman World. The Church of the Gentiles did not close at 95 A. D. but continued her growth until the present time and will not cease until the Scripture is fulfilled, which says that the Gospel must be preached to the whole world. Matt. 28:19-20.

4. SUBDIVISIONS.**1. The First Missionary Journey.—Acts 13:1; 14:28.**

The church at Antioch sent forth Barnabas and Saul as the first foreign missionaries. Taking with them John Mark as a minister they preach first throughout the Island of Cyprus and then begin their work in the provinces of Asia Minor. At Perga in Pamphylia John Mark leaves them and they continue their journey alone. In almost every city they are opposed and persecuted by the Jews, but the Gentiles gladly receive the Gospel. They spend four years on this first journey, returning to Antioch in 49 A. D., where they give a report of their missionary work.

2. The Second Missionary Journey.—Acts 15:40; 18:52.

In A. D. 50 the Great Council was held at Jerusalem where it was finally settled that the Gentiles might enjoy equal privileges with the Jews in the church and letters containing the decision were sent to the churches. Paul and Barnabas were

eager to carry the decision to the Gentile churches in Asia Minor, but a disagreement in regard to taking John Mark with them arose and the two missionaries separated. Paul then chose Silas and they went to Asia Minor to strengthen the churches already established. The Spirit hindered Paul from preaching in Asia and Bithynia, and finally called him into Europe. Timothy and Luke had joined the missionary company in Asia Minor and these four missionaries planted the Gospel in Macedonia and Greece. They spent four years on this journey, 50 to 54 A. D.

3. The Third Missionary Journey.—Acts 18:23–21:16.

Paul starts in 54 A. D. to visit the churches he had established in Asia Minor and Europe. He spent nearly three years at Ephesus where the Gospel gains a strong foothold. In 58 he returned to Jerusalem, though at nearly every place he stopped he was warned not to endanger his life by mingling among the Jews.

4. The Journey to Rome.—Acts 21:17–28:31.

At Jerusalem Paul was seized by the Jews who intended to kill him, but the Roman officers rescued him from them, and took him to Caesarea by night in order to save his life. He is detained as a prisoner at Caesarea for two years and then because he appealed to Caesar he is taken to Rome. This voyage was full of perils, their boat being tossed about for many days by the storm and finally they were ship-wrecked at Melita where they spend the winter. At last they reach Rome where Paul is kept in custody for two years. During this time he preaches and writes a number of his epistles.

5. The Persecution Period.

The Apostle Paul enjoyed a release of probably nearly two years. He was then arrested and taken back to Rome where he was kept in a dungeon until his final martyrdom about 67 A. D. The wicked Emperor Nero made every effort to crush the growing church. The Jews rebelled during this period and in 70 A. D. Jerusalem was utterly destroyed. The Romans continued their persecution of the Christians for some

time. In 90 A. D. John, the Revelator, was banished to the Isle of Patmos.

5. EVENTS.

1. The Missionary Call. 45 A. D.—Acts 13:1-4.
2. The Council at Jerusalem. 50 A. D.—Acts 15:6-29.
3. Paul's Arrest in Jerusalem. 58 A. D.—Acts 21:27-40.
4. The Destruction of Jerusalem. 70 A. D.—Matt. 24:1-6.
5. The Banishment of John. 90 A. D.—Rev. 1:9.

6. CHIEF CHARACTERS.

1. Paul, the Great Missionary.
2. James, Bishop of Jerusalem.
3. Timothy, the Elder at Ephesus.
4. John, the Revelator.

QUESTIONS.

- What is the fifth period of New Testament History?
 What are the opening and closing events?
 What are the dates?
 What Scriptures contain the history of this period?
 What is the field of work?
 How long does this period really continue?
 What are the Subdivisions?
 What are the dates for the First Missionary Journey?
 From what church are the missionaries sent?
 Who went on the first journey?
 Where did they work?
 What are the dates for the Second Journey?
 What was decided at the Great Council?
 What was the purpose of the Second Journey?
 Where did they work?
 What are the dates for the Third Journey?
 In what city did he spend several years?
 Where did he go on this journey?
 What danger awaited him at Jerusalem?
 Why was Paul taken to Caesarea?
 How long was he kept there?
 Why was he taken to Rome?

What happened on the way?
How long was he imprisoned at Rome?
What did he do during this time?
How long did the Persecution Period last?
When was Paul martyred?
What was the object of the persecution?
When and where was John banished?
Name five important events.
What are the dates?
Name four important characters.
For what were they distinguished?

REVIEW.

THE CHURCH OF THE GENTILES.

Time— P. F. M. J. 45— C. N. T. H. 95.

Script.—Acts 13: 28.—R. 1&2 C. G. E. P. C. 1 & 2 T.
1 & 2 T. T. P. H. 1, 2 & 3 J. J. R.

Place— R. W.

Sub.— (1) F. M. J. 45-49; (2) S. M. J. 50-54;
(3) T. M. J. 54-58; (4) J. to R. 58-62;
(5) P. P. 64-94.

Char.— P. J. T. J.





PART IV.

INSTITUTIONS OF THE BIBLE.

- CHAPTER I. THE ALTAR.
CHAPTER II. THE TABERNACLE.
CHAPTER III. THE TEMPLE.
CHAPTER IV. THE SYNAGOGUE.
CHAPTER V. SACRED OFFERINGS.
CHAPTER VI. SACRED OCCASIONS.
CHAPTER VII. SACRED OFFICERS.



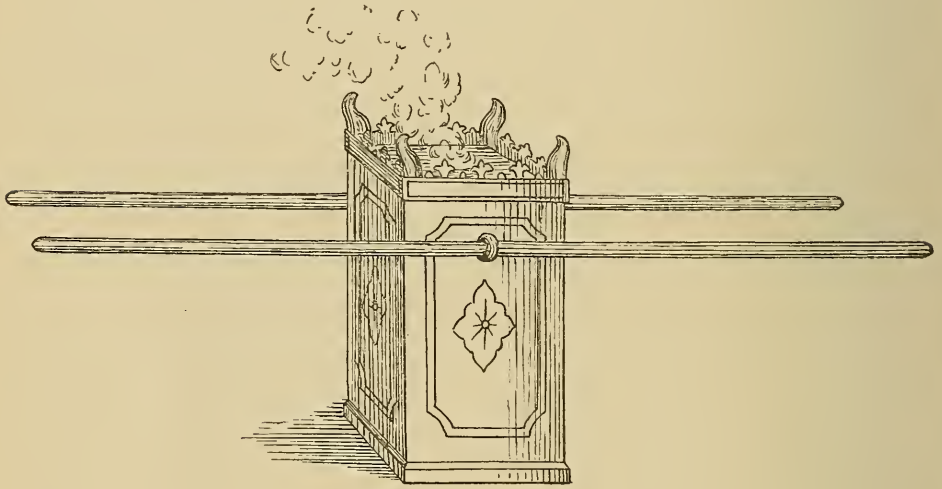
In these seven chapters the student finds the great theme of the Bible, Redemption, more fully developed. Each division that is given makes some advancement towards the higher thought as set forth in God's plan of Redemption. Let each student note with care how the whole system is developed. Each part has its place in leading forth to that which is more spiritual.

CHAPTER I.—THE ALTAR.

1. THE ORIGIN.

This was the first Institution of Worship and the origin is not stated in the Scripture, but it must have originated by a di-

rect command of the Lord. It also was a necessity because of a desire of the people to worship God. In the fourth chapter of Genesis we have this inference as to sacrifice and no doubt the altar was necessary to offer the sacrifice. The first altar mentioned in the Bible was erected by Noah immediately after the flood. Gen. 8:20. When Adam and Eve were expelled from the Garden they were clothed with skins of animals and they may have offered the animals for sacrifice in the Garden.



ALTAR OF INCENSE.

2. GROWTH.

In the eastern land where Noah lived the altar was known, and when Abram came to Palestine the altar was erected there. This development was due to the proper consideration of those who represented the head of the family or tribe. The altar stood alone as a place of worship until the Tabernacle was built, 1490, when it became a part of Tabernacle furniture.

3. THE MATERIAL.

The altar was made of earth and unhewn stone. Ex. 20: 24-25. The wood and brass which were used were considered merely as the covering of the altar.

4. THE OBJECT.

The altar was a meeting place between man and God. It was to remove all obstacles between the worshiper and God. All kinds of offerings were made here and they were for an atonement or a complete sacrifice.

QUESTIONS.

What was the first Institution of the Bible?
How did the altar originate?
Where is the altar mentioned?
How did the altar worship develop?
What material was used in making the altar?
What was the object of the altar?

REVIEW.

THE ALTAR.

Origin.— C. of G. — N.

Growth.— N. A. Tab.

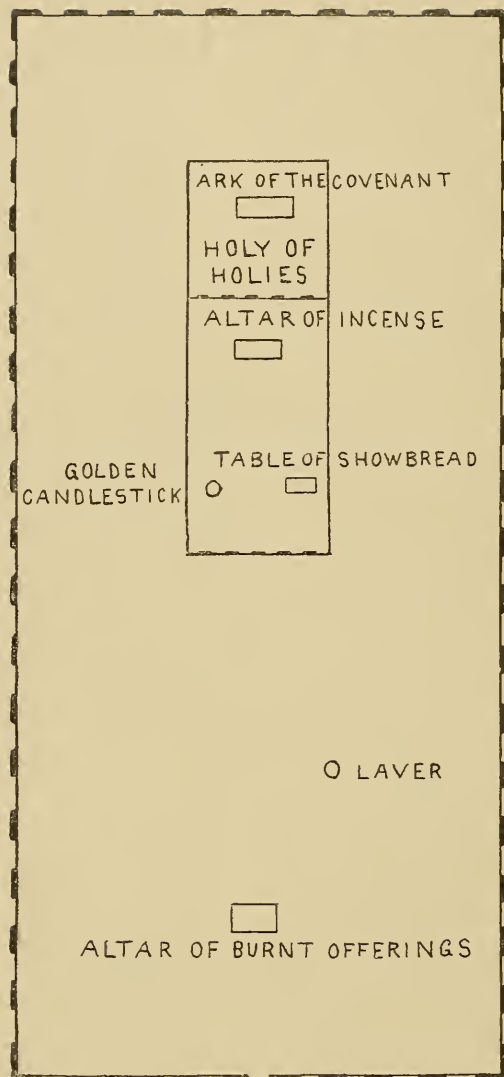
Material.— E. S. W. B.

Object.— M. P. G. M.

CHAPTER II.—THE TABERNACLE.

1. THE HISTORY.

The Tabernacle was erected one year after the Exodus from Egypt. Moses was instructed by the Lord to build a house for God so He might dwell among the people. During the 38 years of wandering in the Wilderness the Tabernacle had no definite location. After the children of Israel entered Canaan



THE TABERNACLE.

it was located at the following places: (1) Gilgal. (2) Shiloh. (3) Nob. When the Temple was built the Tabernacle was taken to Jerusalem and probably put into the Temple.

2. THE APARTMENTS.

1. **The Court.** This was enclosed by linen curtains and was 150 ft. long and 75 ft. wide. The opening of the camp was at the east end. It contained the following:

a. **The Altar of Burnt Offerings.** This was located just inside of the court, near the entrance. It was made of wood overlaid with brass, and was $7\frac{1}{2}$ ft. square and $4\frac{1}{2}$ ft. high.—Ex. 27:1-2. On this altar the sacrifices were burned.

b. **The Laver.** This was located between the altar and the Tabernacle. The size and shape is unknown; it was for the purpose of purifying the sacrifices and a place for the priest to wash before entering the Tabernacle. Ex. XXX:18-19. The women sacrificed their mirrors to furnish the material for the laver.—Ex. 38:8.

c. **The Tabernacle.** This stood in the west end of the Court. It was 45 ft. long, 15 ft. wide and high. It was constructed of shittim wood, brass, silver, gold and fine linen. This material was furnished by the children of Israel as free will offerings unto the Lord. Some of this material the Israelites brought with them from Egypt. The Tabernacle was divided into two parts.

2. **The Holy Place.** This was 30 ft. long, 15 ft. wide and high. There were three pieces of furniture in this Apartment.

a. **The Table of Shew-bread.** This was made of wood overlaid with gold; it was 3 ft. long and $2\frac{1}{2}$ ft. wide and high. It was always standing on the right as one entered the Tabernacle. Ex. 25:23-24.

b. **The Candlestick.** This was made with seven branches. It was of pure gold beaten out of one piece of gold. It was standing on the left as one entered the Holy Place.—Ex. 25:31.

c. **The Altar of Incense.** This was made of wood covered with gold. It was 3 ft. long, $2\frac{1}{4}$ ft. square and was standing close to the veil which separated the Holy from the Most Holy

place. Here incense was burned each morning and evening and indicated the hour of prayer.

3. The Most Holy Place. This was a room in the form of a cube of 15 ft. The High Priest entered the place once each year to atone for the sins of himself and of the people. He entered this place on the Atonement Day.—Hebrews 9:3. There was only one piece of furniture.

a. The Ark. It contained the tables of the law that Moses received at Mt. Sinai. It was made of wood overlaid with gold. It was 3 ft. 9 in. long by 2 ft. 3 in. wide and high.

b. The Mercy Seat. This was the lid of the ark and was made of gold. Cherubim were standing on each end of the lid. It was between the Cherubim that the High-priest sprinkled blood on the Atonement Day. Ex. 25:17-18.

3. THE OBJECT.

The Altar was a meeting-place between man and God. The Tabernacle was a movable building in which God dwelt so that he was in the midst of his people. Thus a system was secured so all knew that God was not far away but right in their midst in the building they erected for him. We cannot get close to him unless we come to him through the sacrifices that are to be performed.

QUESTIONS.

When was the Tabernacle first erected?

What was its history during the Wandering?

At what places was it located in Canaan?

Where was it finally taken?

What were the three apartments?

What was the court?

What were its dimensions

Where was the gate?

What did the court contain?

Describe the altar of burnt offerings.

Where was the laver placed?

Of what was it made?

For what was it used?

Where did the Tabernacle stand?

What were its dimensions?
 Of what material was it constructed?
 Whence did they obtain it?
 Into what two parts was the Tabernacle divided?
 What were the dimensions of the Holy Place?
 What articles of furniture were in the Holy Place?
 Where did the table stand?
 What were its dimensions?
 Describe the candlestick.
 Where did it stand?
 Describe the Altar of Incense.
 Where did it stand?
 For what was it used?
 What were the dimensions of the Most Holy Place?
 Who entered this room? When?
 For what purpose?
 What article of furniture was placed in this room?
 Describe the Ark.
 What did it contain?
 What was the Mercy Seat?
 What was the object of the Tabernacle?

REVIEW

THE TABERNACLE.

History.— S. G. S. N. J.

Apartments.—

COURT, 150 x 75. A. B. O.—L.—T.

HOLY PLACE, 30 x 15 x 15. T. S.—C.—A. I.

MOST HOLY PLACE, 15 x 15 x 15. A.

Object.— M. D. P.

CHAPTER III.—THE TEMPLE.

1. HISTORY.

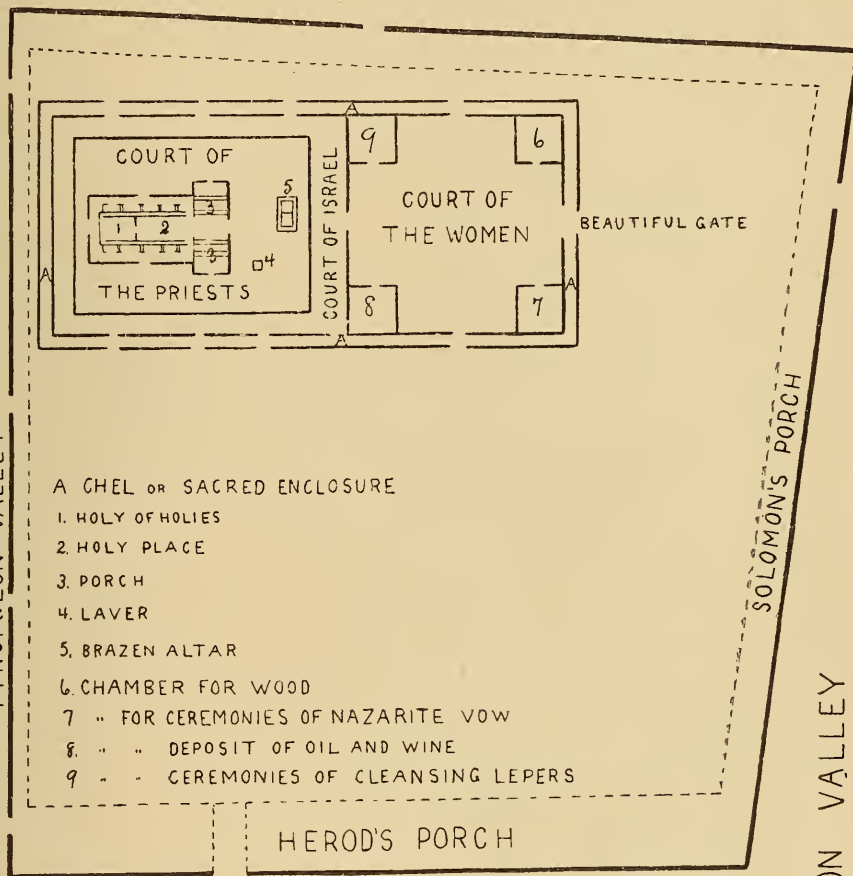
There were three successive temples all standing on Mt. Mariah in Jerusalem. The first temple was built by Solomon and dedicated in 1006 B. C. This temple was destroyed by Nebuchadnezzar in 587 B. C. The second temple known as Zerubbabel's temple, was begun after the return from the captivity, 536 B. C., and completed in 516. The rebuilding of the third temple was begun under the direction of Herod, 20 B. C., but was not completed until 65 A. D. This was the same temple, but much improved and enlarged. It was standing in the time of Christ and is frequently referred to by him. The Romans destroyed it in 70 A. D. when Titus took the city of Jerusalem. Herod's temple is the one we are most familiar with and hence we describe it.

2. APARTMENTS.

1. **The Court of the Gentiles.** This was the only place the Gentiles were permitted to enter. It was an open space paved with marble and surrounded by a wall. The shape was quadrangular, about 1,000 ft. on each side. On the East was a covered corridor known as Solomon's porch; on the South another called Herod's porch. It was entered by six gates, three on the west leading to the city, one on the north, one on the east, and one on the south. In this court was a market where animals for sacrifice were sold. Here also the money-changers kept their tables.

2. **The Sacred Enclosure.** The Jews called it the Chel. It was a raised platform 8 ft. higher than the court of the Gentiles which surrounded it. It was 930 ft. from east to west and 300 from north to south and contained the sacred buildings. The outer wall was called Soreg and was $4\frac{1}{2}$ ft. high. It was a lattice wrought in stone and contained inscriptions in various languages warning Gentiles not to enter on penalty of death. It was entered by nine gates, four on the north, four on the south and one on the east. Inside the outer wall was a terrace

TOWER OF ANTONIA



THE TEMPLE.

24 ft. wide, and above the terrace an inner wall from 40 to 60 ft. high.

3. **The Court of the Women.** This is sometimes called the treasury and occupied a square of 240 ft., at the east end of the sacred enclosure. It was 3 ft. higher than the sacred enclosure and was entered by four gates, one on each side. The one on the east was called "The Beautiful Gate." In each corner of this court was a room 60 ft. square which had no covering. The one on the north-east corner was used to store away wood for the altar; the one in the south-east for the ceremonies of the Nazarite vow; the one in the south-west for the storage of oil and the one in the north-west for the cleansing of the leper. Between these rooms were galleries from which the women could see the sacrifices.

4. **The Court of Israel.** This was 320 ft. east to west and 240 ft. north to south. It had a corridor 16 ft. wide on the north and south and 24 on the east and west surrounding the court of the priests at the west end of the sacred enclosure. It was ten feet higher than the Court of the Women and was separated from the Court of the Priest by a low balustrade so that the men could view the sacrifices. There were three entrances on the north, three on the south and one on the east. In the south-east corner was the place where the Sanhedrim met.

5. **The Court of the Priests.** This was raised 3 ft. above that of the Court of Israel. It was 275 ft. long by 200 ft. wide. Within this court stood the altar, laver and temple building.

6. **The Temple.** The House of God occupied the west end of the Court of the Priests. It was raised 8 ft. above the surrounding court. It was 90 ft. long, 30 ft. high and wide. The Temple was constructed of cedar wood, stone and gold. David collected much of the material for Solomon's temple. Some of the material was brought from Phoenicia. The stones were hewn and the timber prepared so that when they were brought to Jerusalem it was put together without the sound of the hammer or saw. I Kings 6:7.

* a. **The Porch or Vestibule.** This extended across the front and was 120 ft. high. It was built of marble and richly ornamented.

* There is some question as to the height of the porch and some think there is an error in the text, and it should read 20 feet high.

b. The Chambers. These surrounded the building but were not attached to the wall. They were three stories high and were entered by winding stairway on the north and south. They furnished rooms for the priests during their time of service at the temple each year.

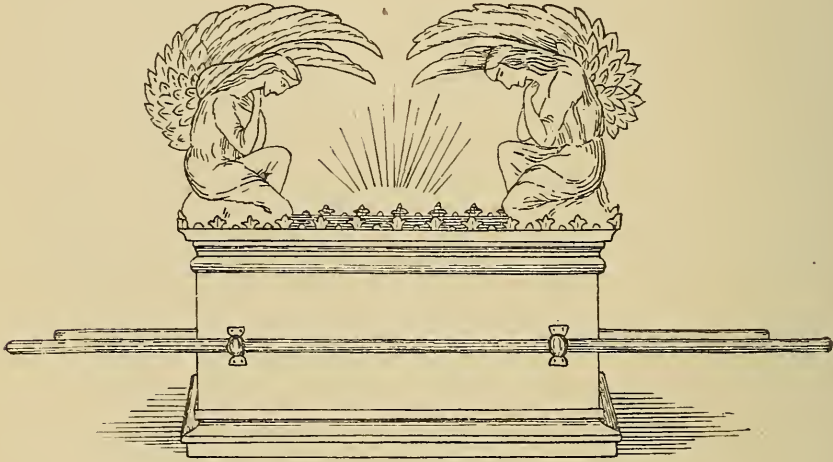


GOLDEN CANDLESTICK.

c. The Holy Place. This was 60 ft. long and 30 ft. wide and high, or twice the dimensions of the Tabernacle. It contained the table of shew-bread, the candlestick and the altar of incense or golden altar.

d. The Most Holy Place. This was a cube of 30 ft.,

separated from the Holy Place by a double veil. Solomon's temple contained the Ark of the Covenant but the ark was lost during the captivity and could not be put in the second and third temples, but was replaced by a marble block upon which the High-priest sprinkled the blood on the Day of Atonement.



ARK OF THE COVENANT

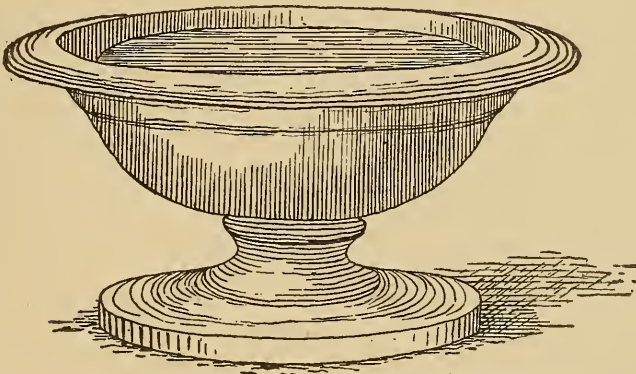
3. THE OBJECT.

The Tabernacle was a movable dwelling place for God to occupy with His people. But the Temple was a Permanent Palace for Jehovah; it was the center of Jewish worship throughout the world. When the Jews offered prayers they opened the windows of their homes towards the Temple. They did this when the Temple was in ruins and worshipped in synagogues.

QUESTIONS.

- How many temples were there?
- Where were they built?
- Who built the first one? When?
- When and by whom was it destroyed?
- Who built the second temple? When?

What was the third temple?
When and by whom was it destroyed?
What were the apartments of the Temple?
What was the Court of the Gentiles?
What porches on the east and south of it?
How many gates?
Describe the Sacred Inclosure?
By what other name was it called?
What was the Song?
What was the Court of the Women?
Where was "The Beautiful Gate?"
What rooms were in the corners?
Describe the Court of Israel?
What Council met in this apartment?
Describe the Court of the Priests.
What stood within this Court?
Of what was the Temple constructed?
What were its apartments?
Describe the porch.
What were the chambers?
Describe the Holy Place.
What did it contain?
What was the object of the Temple?
How did the Jews reverence it?



THE LAVER

REVIEW.

THE TEMPLE.

History.—(1) S.—1006–587; (2) Z.—536–516;
(3) H.—20 B. C. to 65 A. D.

Apartments.—

- (1) C. G. 1000x1000.
- (2) S. E. 8 ft. h. — 630x300.
- (3) C. W. 3 ft. h. — 240x240.
- (4) C. I. 10 ft. h., 320x240. Cor. — 16 — 24.
- (5) C. P. — 275x200.—A. L. T.
- (6) Temp. 90x30x30.
a.-P. b.-C. c.-H. P. d.-M. H. P.

CHAPTER IV.—THE SYNAGOGUE.

The word “synagogue” means a congregation, religious assembly, or house of instruction. In the time of the New Testament it denoted a fixed place of worship. Its study is the most important of all the Institutions of Worship because it is more in harmony with the worship in the Christian Church. The Jews worshipped in synagogues at the time the Savior was born and it is not possible to separate the Synagogue from the most intimate connection of our Lord’s life and ministry. During his childhood he was taken by his parents to these synagogues where he received his scholastic training. The services of the synagogue he sanctioned and followed. It was in the synagogue where he read the Scriptures and expounded them to the astonishment of the Jews. He also displayed his power of healing in different synagogues. Every Christian should study with care the development of the worship that was car-

ried forward in these houses of instruction which furnished the places for worship during the time of the Savior and his Apostles. The synagogue worship was more spiritual than that of the tabernacle or temple and therefore in many respects the Church is a development from this institution which stands nearest her origin. It was in these houses of instruction that the Jews met three times each week to read and interpret the Holy Bible. It was this close study of the Word of Truth that prepared a remnant to receive the Savior when he came. The Bible must be studied systematically during this age if we expect the people to be prepared to meet the Savior at his next coming.

1. NECESSITY.

One institution follows another as new and higher demands are made. When the Tabernacle was too small the Temple was built. When the Temple was destroyed the Jews were scattered so they could not worship at one local center and the synagogue originated. The Jews were found in every province and it was necessary that they meet in different places to prepare themselves for the coming Messiah.

2. LOCATION.

Because the Jews were scattered they built synagogues everywhere so that the faithful ones might be developed according to the Jewish law. Wherever ten Jewish families lived a House of Assembly was to be erected. There were fifteen hundred synagogues in Palestine at one time; in the city of Jerusalem four hundred and eighty. The following passages of Scripture, Pro. 1:21; Ex. 19:9, suggested to the Jews the idea of location and they selected the most elevated ground in or near the city and no house was allowed to be higher than the synagogue. To make the synagogue more conspicuous a tall pole was raised from the roof so it could be seen from every point. Synagogues were built along the river-side, outside the city, to avoid confusion and to have pure water for immersion.

3. STRUCTURE.

The size of the building varied according to the popula-

tion. No law was given for the dimensions of the synagogue as for the Tabernacle and Temple. It was commonly erected at the expense of the district. Sometimes it was built by rich Jews and in one instance by a friendly proselyte. Luke 7:5. When the building was finished it was set apart like the Temple by special prayer of dedication. They regarded it as a consecrated building and would not allow it to be used in the common acts of life, eating, drinking, etc. If the building ceased to be used as a synagogue it was to be used for any low and degrading purposes. It was built so that on entering the worshippers faced towards Jerusalem.

4. INTERNAL ARRANGEMENTS.

The congregation was divided; the men on the one side and the women on the other with a low partition between them of about six feet in height. In the more modern synagogue the separation was made more complete by placing the women in low side galleries screened off by lattice work. The rabbis based this practice on the teaching in Zechariah 12:11-14.

1. **The Ark or Chest** stood in the end of the building toward Jerusalem. This contained the books of the law which were wrapped in linen cloths.

2. **The CHIEF Seats** or "place of honor" were arranged next to the ark or chest at the end of the building toward Jerusalem, but between the chest and the door. These seats were for the elders and persons of distinction of the Jewish Church. The Savior rebuked the Scribes and Pharisees who strove for these seats of honor. Matt. 23:6.

3. **An Eight-branched Lamp** which was lighted on special occasions, stood in front of the ark.

4. **Reading-desk.** This stood near the center of the building upon a raised platform. The platform being large enough for the readers and those who expounded the scriptures.

5. **Alms-boxes** were placed at or near the door. One was to receive the money for the poor of Jerusalem and the other was to receive local charities.

6. **Notice-boards** were placed in a conspicuous place and

the names of all the transgressors, when they were dismissed from the synagogue, were written upon them.

7. **The chest** was the box that held the musical instruments and trumpets that were used in the different services.

5. OFFICERS OF THE SYNAGOGUE.

In the growth of synagogue worship some changes were made in the duties and appointments of officers.

1. **The Elders.** A variety of titles belonged to the elders that were appointed and each with special significance. The College of Elders had the power of trying cases and the power of excommunicating. Luke 7:3; Mark 5:35; Acts 18:8.

2. **The Ruler.** Where elders were appointed as a local Sanhedrim the ruler of the synagogue was the presiding officer at all their meetings. He was chosen from the elders and filled both places. His duties are stated as follows:

- a. To care for special worship.
- b. To preside at the elders' meetings.
- c. To appoint some one to read the scripture and lead in prayer.
- d. To select fit persons to preach. Luke 8:49; 13:14; Mark 5:35; Acts 8:18.

3. **Receivers of Alms.** Matthew 6:2. Collections were taken in the synagogue even when the civil and religious countries were not separated. The collection was taken by two and distributed by three persons. There were other collections besides that of money. For fuller information examine the Mishna.

4. **The Chazzan or Sexton.** His duties are as follows:

- a. To bring forth the Holy Scriptures from the Ark or chest and put them back again.
- b. To punish by scourging those who were condemned.
- c. To give instruction to children in reading. Luke 4:20.
- d. To take charge of the synagogue in general.
- e. Open the doors. Light the lamps. Sweep the rooms, etc.

5. **Ten Batlanim.** (Men of Leisure.) These had to be present at every service which made a sufficient number for a

legal congregation. They received a fee for this service because it prevented them from carrying on a business of their own. This arrangement was especially for the week day services and was adopted during the latter period of synagogue worship.

6. Order of Service.

a. The Benedictions. Services were introduced by two benedictions which were recited by all.

b. Reading the Creed. The following passages of Scripture were then used as a sort of creed. Deut. 6:4-9; 11:13-20. Num. 15:37-41.

c. The Prayer. Prayer was offered by the one appointed, the congregation making only certain responses especially in that of "Amen." (Every adult member was prepared to offer a public prayer.)

d. Reading the Scripture. The same person that conducted the devotional services generally read the Scripture with the assistance of, at least, seven in number. The first and the last of these were to pronounce a Thanksgiving at the opening and the close. Scripture lessons were taken from the Law, Psalms and Prophets. A number of the historical books were included under the name "Prophets." The law was divided into a number of sections so that it would be read every three years. On every Sabbath day the Law and Prophets were read but on week day services the reading was from the Law.

e. Sermon or Lecture. The reading was followed by an edifying lecture or sermon in which the portion of Scripture that was read was explained and applied. They usually sat on the elevated seats during the time of preaching. Luke 4: 20. The preaching was not confined to appointed persons but these privileges were extended to any competent member of the congregation. Acts 13: 15.

7. Times of Worship. More time was given for worship during this period than is allotted by many churches in this Spiritual age.

The following days were set apart for special services.

- (1) Monday, second day of the week.
- (2) Thursday, fourth day of the week.
- (3) Sabbath, seventh day of the week.

The worship on the Sabbath differed from that on Monday and Thursday which were the two market days in the week.

At this service only three members of the Congregation took part in the reading and the reading was from the Law only.

8. **Mission.** The Synagogue was intended to develop the Spiritual life in the members of the Jewish Church and remove them from the formal worship that the Law developed.

(1) It bound the Jews together when they were scattered among the heathen nations.

(2) It developed a new interest in the Word of God as they met three times each week to pray read and interpret.

(3) It had a religious influence on the heathen world that could not be produced through temple service.

(4) It prepared the Jewish nation to return from the captivity in 536.

(5) It developed a people to look for a higher system of worship than that given through the Mosaic law.

(6) It furnished a place in which to unfold this new system when Christ and the apostles entered upon their mission.

(7) It developed a system of worship that was very similar to that adopted by the Christian church.

(8) It made Bible study the all-important duty of each one to receive the higher spiritual life.

This made each church member familiar with the Scriptures and prepared him to lead in public prayer service. This example should be followed by every member in the christian church to develop this higher Spiritual life. Every individual church member should be prepared to take part in the public services, especially in prayer. The former prepared the Jews to look for the Messiah at the second coming; this will prepare the Christian to be waiting and working for the Messiah's second coming.

QUESTIONS.

What does the word synagogue mean?
 How does synagogue worship differ from that of the Tabernacle and the Temple?
 What was Christ's work in the Synagogue?
 Why was the Synagogue a necessity?
 What was the location of the Synagogue?
 By whom were the synagogues erected?
 How was the congregation divided?
 What were the articles of furniture?
 Where did the Ark stand?
 For what was it used?
 What were the chief seats?
 Where did the lamp stand?
 What was the reading desk?
 Where were the alms-boxes kept?
 What were the notice boards?
 Who were the officers of the Synagogue?
 What were the duties of the elders?
 Who was the ruler?
 What were his duties?
 For what purposes were collections taken?
 What were the duties of the synagogue?
 Who were the ten batlanim?
 What was the order of service?
 What were the days for worship?
 What was the mission of the Synagogue?

REVIEW.

THE SYNAGOGUE.

Name.— C. - R. A. - H. I.

Nec.— Tem. Des. - T. Pre. - Com. Mes.

Loc.— T. J. F.

Struc.— N. L.

In. Ar.— Con. Div.— Fur.— (1) A. (2) C. S. (3) L.
(4) R. D. (5) H. B. (6) N. B. (7) C.

Or. Serv.— (1) B. (2) R. C. (3) P. (4) R. S. (5) S.
(7) P.

Ti. Wor.— M. T. S.

Mis.— (1) U. J. (2) N. I. W. G. (3) R. I. H. (4) P. J. N.
(5) D. P. H. W. (6) T. P. (7) S. W. (8) B. S. H. D.

CHAPTER V.—SACRED OFFERINGS.

Jesus Christ is the true sacrifice and in Him all sacrificial types that were offered before Him are fulfilled. It was about four thousand years from the time of sacrifices until the fulfillment in Jesus Christ.

It was by disobedience that man was separated from his Creator, and was driven from the garden. In this sinful condition sacrifices were offered for the purpose of securing reconciliation, consecration and fellowship with God.

Man is born with the instinct to worship some being and some have given this as the origin of sacrifice, but it is more in harmony with the teaching of God's Holy Word to think of God's giving a direct command to the early people as to what and how to make acceptable offerings. Some hold that Adam and Eve while in this state of self-dedication in the garden offered animals, the skin of which was afterwards used for their clothing.

The first offerings that are directly recorded in the Scripture were those of Cain and Abel which are called "Burnt Offerings." Gen. 4: 3-5. The term "burnt offering" in the development of sacrifices during the early period and that of the patriarchal was used in a general sense and included all the other offerings. It was not until after the law was given at Mt. Sinai and offerings were more fully developed that this term "burnt offering" was used in a specific sense, meaning "access to God" or "consecration."

After Noah came from the ark he made an offering, Gen. 8: 20-22, which is also called a "burnt offering" which is used in a general sense to express thanksgiving and also to appeal for divine mercy. At the time this offering was made, clean animals were offered which shows some advancement in the unfolding of this subject. It was not until Abraham was fifty years in God's service that the Lord asked him to offer his son Isaac as a burnt offering, Gen. 22: 2. Here the term is used in

a more special sense and has in it the idea of definiteness not shown in that of former sacrifices. At this time it was understood that the father owned the children and in offering his son he would offer that which was most precious to him and a part of himself which is an example of consecration.

The Israelites are delivered from bondage by Moses, their mediator; however, the Passover brings to our mind the passing over of the angel bound on his mission of death. The blood on the door-posts and lintels protected every member and represented a real atonement, typical of the sin offering which is more fully developed at Mt. Sinai and fulfilled in that of our Savior whose blood is to atone for each one of us, protecting us from the destroying angel.

These offerings made at different times in the history of God's people show a development of a higher ideal of sacrifice until the true classification is reached at Mt. Sinai When Israel came to Mt. Sinai they made their offerings in the following order.

I. Burnt Offerings which express Thanksgiving and consecration. Lev. 1- 2.

2. The Peace Offering which expresses communion or fellowship. Lev. 3.

3. Sin Offering which expresses reconciliation. Lev. 4, 5.

After the law was given at Mt. Sinai, the temple built, the officers selected and their duties named, Moses, in order to set apart Aaron and his sons for their mediatorial work, made the following offerings in order. Lev. 8- 14.

1. The Sin Offering was brought to secure access to God.

2. The Burnt Offering was brought to dedicate themselves to God.

3. The Peace Offerings were brought to bring them into close fellowship with God.

It is this order that is followed, in the Mosaic and Prophetic ages in developing more fully the sacrificial system. until all these offerings have their fulfillment in Christ our sin offering, burnt offering, and peace offering.

1. Reconciliation to God.

1. Sin offering.
2. Tresspass Offering.

2. Consecration to God.

1. Burnt Offering.
2. Meal Offering.
3. Drink Offering.

3. Communion with God.

1. Peace Offering.

1. Reconciliation.

The offerings under this head must be brought by every sinner to receive forgiveness so that he may be prepared to make the other offerings.

1. The Sin Offering. Lev. 4: 1-35.

1. The offering consisted of an animal, a bullock, lamb or goat.

2. The animal was brought by the offerer before the brazen altar.

3. The transgressor laid his hands upon the head of the animal and killed it. Lev. 4: 4.

4. The fat, kidneys and caul were always burned upon the altar. Lev. 4: 8-10.

5. The priests ate the flesh of the sin offering in the Holy place, Lev. 6: 26. except of those animals whose blood was brought into the Tabernacle.

6. The animals, when the blood was taken into the Holy or Most Holy place, were always burned without the camp. Lev. 6: 30; 4: 12.

- a. The blood of the Sin Offering for the ruler and the common people was put upon the horns of the brazen altar and poured at its base. Lev. 4: 25, 34.
- b. The blood of the Sin Offering for the High Priest and congregation was sprinkled seven times toward the veil in the Holy Place. Some was put upon the horns of the altar of incense and the remainder poured at the base of the brazen altar. Lev. 4: 5-7.
- c. The blood of the Sin Offering for the Priest and the congregation on the Atonement Day was sprinkled upon the

mercy seat in the Most Holy Place. The blood of these offerings was also sprinkled upon the Tabernacle and its furniture. Lev. 16: 14-19.

2. The Trespass Offering.

1. This offering consisted of a lamb or kid. The poor were permitted to bring turtle doves or some flour. The offerer brought the animal to the brazen altar and laid his hands upon it.

2. The animal was burnt upon the brazen altar. Lev. 6: 9.

3. The blood was poured at the side and base of the altar. Lev. 6: 10.

4. These offerings were usually made on account of offenses committed against man but sometimes to make atonement for some sin against God. Before the transgressor could offer his sacrifice he must correct his error and in case of stealing return the goods and add one-fifth to the value. Lev. 5: 14-17.

2. Consecration.

1. The Burnt Offering.

After having fully complied with directions to secure reconciliation these offerings must be brought in order to secure self-dedication.

1. The offering consisted of an animal, bullock, lamb and in case of the poor, doves and pigeons. Lev. 1: 1-17.

2. The animal was brought by the offerer to the altar. After laying his hands upon it that it might be a real substitution for himself, the animal was killed.

3. The skins of these animals belonged to the priest and could be sold by them. Lev. 7: 8.

4. The blood of this offering was sprinkled upon the altar and around its four sides. Lev. 1: 10.

5. The three principle classes of Burnt Offerings are:

a. The Continual Burnt Offering, offered each morning and evening.

b. The Sabbath Burnt Offering. Ex. 29: 38-42.

c. The New Moon Burnt Offering. Num. 28: 9, 10.

2. The Meal Offering.

1. This was a vegetable offering consisting of flour corn, oil and frankincense. Lev. 2: 1-16.

2. The Meal Offering was always offered in connection with the Burnt Offering.

a. When the people brought it, part was burned on the altar and the remainder eaten by the priests.

b. When the priests brought it all was burned on the Altar. Num. 15: 1-11.

3. The Peace Offering.

(1) It consisted of an animal or vegetable offering.

a. When an animal was offered it was either a sheep or goat.

b. When vegetables were offered, it consisted of cakes, wafers, oil or leavened bread.

(2) This offering was divided into three parts.

a. The fat, kidneys and caul were burned upon the altar.

b. The breast and right shoulder belonged to the priest.

c. The remainder of the animal to the offerer, who could have his household assist in eating it within the court.

(3) The blood was sprinkled upon the altar.

(4) The Peace offerings were divided into three classes.

a. Thank offerings.

b. Offerings of the vow.

c. Free will offerings.

(5) A Meal offering and Drink offering similar to those described under burnt offerings were also offered with the peace offering. Lev. 7: 12; Num. 15: 3.

4. The Drink Offering.

(1) This offering consisted of wine. Num. 15: 5-7.

(2) This was always also offered in connection with the burnt offering. Num. 15: 10.

III. Communion.

After the sinner had been reconciled unto God and offered

the offerings necessary for consecration he is able to enjoy real fellowship by making the offerings that are commanded.

QUESTIONS.

- Who fulfills all sacrificial types?
- How long from the origin of sacrifice until the fulfillment?
- How was man separated from his Creator?
- Why were offerings made?
- Who made the first offerings?
- What were the first offerings called?
- What was the order of offerings before the law? After the law?
- What were the three great ideas in sacrifices?
- What offerings signified reconciliation to God?
- Of what did the sin offering consist?
- What was done with the flesh? What with the blood?
- Describe the trespass offering?
- What offering signified consecration to God?
- Describe the burnt offering?
- What other offerings were made in connection with it?
- What were the three classes of burnt offerings?
- Describe the meat offering?
- Describe the drink offering?
- What offering signified communion?
- Describe the peace offering? What three classes of peace offerings?

REVIEW

SACRED OFFERINGS.

I. Reconciliation.

1. S. O. —An.—Fl. bur.—Bl. bra. alt.—al. of inc. mer. seat.
2. T. O.—An.—Fl. bur.—Bl. braz. alt.

II. Consecration.

1. B. O. An.—fl. bur.—bl. spr. braz. alt.
2. M. O. —beg. —bur. eat.
3. D. O.—Wi. —pour. out.

III. Communion.

1. P. O.—An or beg—alt. pri.—of bl. spr. alt.

CHAPTER VI.—SACRED OCCASIONS.

These Institutions were appointed and practiced as they became necessary in the development of Old Testament History.

A thorough knowledge of these Sacred Occasions will aid every Christian to understand the work of the Jewish Church better and enter more fully into the spirit of their worship. It is thought by some that the Jewish laws were difficult to obey, but when they are properly understood it is clearly seen that no nation ever had laws enacted that more carefully considered the moral and spiritual development of the people. These laws allowed time for rest, vacation and worship. The periods of rest that were specified in the Jewish law always had in them that which made them more spiritual and perfect. Days, weeks and even years the Jews had to devote to a higher spiritual training. How many days, weeks and years do we set apart for rest, and if set apart for that, do we use these intervals of time for a higher attainment in holiness? If the Jews could give so much time for spiritual culture, how much ought the Christian to give? It was for this training of a more spiritual life that the following order of intervals for worship are set apart in the Jewish Church.

1. THE SABBATH (HEB. SHABBATH).

1. The Sabbath day was regarded by Israel as a day of rest. God worked six days and rested on the seventh. This example was to be followed by God's people in the Old Testament. We have the first teaching in connection with the giving of the manna. Ex. 16: 5. It means that one-seventh of our time must be given to the Lord in worship. Ex. 20: 8-10.

2. In the New Testament the time for observing this day of worship was changed to the first day of the week. Acts 20: 7; 1 Cor. 16: 2.

2. THE NEW MOON.

1. On the first day of every month special offerings were made as the new moon appeared. Num. 10: 10; 28: 11-15.

2. The announcement was made by blowing silver trumpets.

3. All the nations that observed a strict lunar calendar found it necessary to have a distinct public announcement of the beginning of each month.

4. In the later periods of Jewish history only a few faithful Israelites who heeded the instruction of the prophets observed the New Moon.

3. THE SEVEN ANNUAL NATIONAL EVENTS.

1. The Passover.

a. This commemorated the birth of the Jewish Nation and was typical of Christ's death. Ex. 12: 42.

b. It began on the 15th day of the first month of the sacred year and closed at the end of the 21st. Ex. 12: 18.

c. The fourteenth day of the first month was the preparation day for the solemn feast; on this day the lamb was killed.

d. At the beginning of the fifteenth day the lamb was eaten and during the entire feast of seven days unleavened bread was used. Ex. 12: 19-21.

2. The Pentecost.

1. This commemorated the giving of the law at Mt. Sinai, and was typical of the great Pentecost in giving the Holy Spirit.

2. The feast was held fifty days after the first sheaf of the harvest was offered.

3. The following are the three periods of fifty days each:

a. From the birth of the Jewish nation (first fruit) to the giving of the law at Mt. Sinai.

b. From the offering of the first sheaf (first fruit) to the harvest meeting where the loaves were offered.

- c. From the resurrection of Jesus Christ (first fruit) to the giving of the Holy Spirit on the day of Pentecost.
- 3. **The Feast of Trumpets.**
 - a. It was the New Year's Day of the Civil year.
 - b. This was held in the beginning of the seventh month of the sacred year corresponding to our September or October.
 - c. Trumpets were blown and more offerings were made than any other new moon occasion.
- 4. **The Atonement Day.**
 - a. This was held on the 10th day of the same month as the Feast of Trumpets.
 - b. It was the only fast day commanded by the law.
 - c. Sacrifices were made to atone for the high priest, the congregation and the tabernacle.
 - d. This was the only day of the year that the high priest went into the Most Holy Place.
- 5. **The Feast of Tabernacles.**
 - a. This was to remind the Israelites of the time when they dwelt in booths in the wilderness. Lev. 23:43.
 - b. It was also called "The Feast of Ingathering," meaning that the entire harvest was gathered and it was a special occasion for thanksgiving.
 - c. It began on the 15th day of the seventh month just five days after the Atonement and continued until the 21st. Lev. 23: 31.
- 6. **The Feast of Dedication.**
 - a. The temple was defiled by the Syrians and Judas Maccabees reconsecrated it in A. D. 166.
 - b. It was held each year to commemorate the purifying of the temple and the rebuilding of the altar.
 - c. It began on the 25th of December and continued for eight days.
- 7. **The Feast of Purim.**
 - a. This commemorated Queen Esther's deliverance of the Jewish people. Esther 9: 20-32.
 - b. It was celebrated on the 14th and 15th Adar or

March, one month before the Passover.

- c. A fast was held on the 13th day which was the day of delivery.

4. THE SABBATICAL YEAR. Lev. 15: 2-7.

1. This began on the tenth day of the seventh month, or Atonement Day.

2. Just as the seventh day was set apart for worship so every seventh year was set apart for study and worship.

3. The three main reasons for this observance are:

- a. To allow the land to rest. Ex. 10: 11; Lev. 25:2-5.
- b. The poor to receive what grows. Ex. 23: 11; Lev. 25: 25.
- c. Debts are to be forgiven (Deut. 15: 1-3) except to foreigners.

4. The design of the year was the same as the Sabbath, that is, Christian training and worship.

5. How may we be able to secure such a system of worship that every seventh year may be given to preparation.

5. THE JUBILEE YEAR. Lev. 25: 8-55.

1. It was celebrated every fiftieth year.

2. The Sabbatical year came on the 49th year, one year before the great Jubilee.

3. This also began on tenth day of seventh month.

4. The land was not to be tilled this year.

5. The land not in the owners hands must be returned to him.

6. The servants were set free who desired it.

7. This was typical of the Great Jubilee that shall take place at the end of the world.

QUESTIONS.

What were the Sacred Occasions?

How did the Sabbath originate?

When was it observed?

What change in New Testament times?
When was the New Moon observed?
How was it announced?
What were the seven annual national events?
What did the Passover commemorate?
Of what is it a type?
When did it begin? •
How long did the Feast of Unleavened Bread continue?
What did the Feast of Pentecost commemorate?
What did it typify?
When was it held?
What are the three periods of fifty days?
What did the Feast of Trumpets commemorate?
When was it held?
When was the Atonement Day?
How was it observed?
What did the High Priest do on that day?
What did the Feast of Tabernacles commemorate?
Why called the Feast of Ingathering?
When did it begin?
How long did it last?
What did the Feast of Dedication commemorate?
When was it held?
What did the Feast of Purim commemorate?
When was it held?
What was the Sabbatical Year?
What three reasons for its observance?
What was the Jubilee Year?

REVIEW.

SACRED OCCASIONS.

- I. **Sab.** (1) D. R. (2) S. D. (3) G. M. (4) N. T.-F. D.
- II. **N. M.** (1) F. D. M. (2) B. T. (3) P. A. B. M.
(4) F. I. O.
- III **Sev. An. Or.**
1. P.—(1) Com. B. J. N.—Typ. D. C. (2) 15 F. M. (3) 14 P. D. (4) N. B. 7 D.
 2. P.—(1) Com. G. L.—Typ G. H. S. (2) 16 T. Mo.
 3. T.—(1) N. Y. D. (2) 1 S. Mo. (3) T. B.
 4. A. D.—(1) 10 da. of S. Mo. (2) F. D. (3) Sac. (4) H. P.—H. P.
 5. T.—(1) Com. B. W. (2) F. I. (3) 15 S. Mo.
 6. D.—(1) Com. P. T. (2) 25 T. Mo.
 7. P.—Com. E. D. (2) 14 Mar. (3) F. 13 da.
- IV. **Sab. Yr.**—(1) Beg. A. D. (2) S. & W. (3) Rea. (a) L. R. (b) P. R. (c) D. F.
- V. **J. Yr.**—(1) 50th. yr. (2) Fl. S. Y. (3) 10 S. Mo. (4) L. not T. (5) L-ret. (6) S. F. (7) T. G. J.

CHAPTER VII.—SACRED OFFICERS.

The officers in the Jewish Church and Christian Church were appointed as the unfolding of the divine plan made it necessary. The church, like that of any other organization as the field of work becomes more extensive, must appoint new officers to meet the interest in new fields. It is also necessary that preparation be made by those who are to become divine leaders as the work becomes more thorough and spirit-

ual. The purpose of this chapter is to name the officers of the church and to give their respective duties.

1. THE PRIESTS.

(1.) Their Call.

When man was driven from the Garden because of transgression a mediator was necessary to offer sacrifice.

a. It was divine.

b. Patriarchal Age. During this period the father as head of the family or tribe was priest. Gen. 4: 3-5; 12: 8; 31: 54; Ex. 24: 48.

c. Jewish Age. At Mt. Sinai the family of Aaron were made priests and after this all priests that served in the Jewish Church belonged to this family. Ex. 28: 1; Num. 3: 10.

(2.) Their Mission.

- a. To perform all the services in the tabernacle.
- b. To burn incense on the altar of incense.
- c. To offer all sacrifices.
- d. To teach the people the law.
- e. To be God's ministers of mercy and benevolence.

(3.) Their Clothing.

1. Common priests.
 - a. Pair of drawers.
 - b. A long coat or tunic.
 - c. A girdle.
 - d. A turban.
2. High priest.
 - a. The Ephod.
 - b. The blue robe.
 - c. The girdle.
 - d. The breastplate.
 - e. The turban.
 - f. A pair of drawers.

(4.) Their Support.

1. From the thirteen Levitical cities. Josh. 21: 4.

2. From the sacrifices and other offerings of the sanctuary.
 - a. Redemption money. Num. 18: 14-19.
 - b. Breast and right shoulder of peace offerings. Lev. 7: 31-34.
 - c. Skin of burnt offerings. Lev. 7: 8.
 - d. Flesh of Sin offerings. Lev. 6: 25, 26.
 - e. Flesh of 'Trespass offerings. Lev. 7: 1-6.
 - f. Peace offerings at Pentecost. Lev. 23: 19, 20.
 - g. The shewbread. Lev. 24: 9.
 - h. First fruits. Num. 17: 8-19.
 3. From the tithes received from Levites. Num. 18: 25-32.
- (5.) **Their Ordination.**
1. They were washed. Lev. 8: 5, 6.
 2. Clothed with priestly garments. Lev. 8: 7-9.
 3. Anointed with oil. Lev. 8: 10-12.
 4. Sacrificial offerings.
 - a. Sin offering.
 - b. Burnt offering.
 - c. Peace offering.
 5. Blood applied.
 - a. To right ear of Aaron and sons to sanctify the hearing.
 - b. To thumb of right hand. to sanctify hands for service.
 - c. To great toe of right foot to sanctify feet for walking.

Thus they are to hear his Word, do his work and walk in His ways. This is typical of what every priest in the Christian Church should do.

2. THE PROPHETS.

1. Their Call.

- a. It was from the Lord.
- b. It was not confined to any family or tribe as was the priesthood. Any who were prepared might receive the call.

2. Their Mission.

- a. To speak the thoughts of God whether they related to the past, present or future.
- b. To manifest God's power through miracles.
- c. To unfold the meaning of Holy Scriptures.
- d. To teach the King's righteousness.
- e. To write religious history of their nation.

3. Prophetic Schools.

- a. They were organized in the time of Samuel.
- b. The superintendents and teachers were Samuel (1 Sam. 19: 20) Elijah and Elisha.
- c. They were held at the following places: (a) Ramah. (b) Bethel. (c) Gilgal. (d) Jericho. (e) Carmel. (f) Samaria.
- d. In these schools the Scriptures were studied to prepare for higher service.

4. Their Productions.

- a. Five Major Prophetic books.
- b. Twelve Minor Prophetic books.
- c. The student must know the Pentateuch and Historical books before he can understand the Prophetic books.

3. THE SCRIBES.

1. **Their Origin.** Seraiah is the first scribe mentioned in the Old Testament. 2 Sam. 8: 17.

2. **Their Mission.** (a) To write copies of the Scripture. (b) To study and interpret the Scripture. (c) To establish schools. After the Jews returned from captivity, Ezra founded a new organization of scribes. Ezra 7: 6.

3. The Names of the Scribes.

- a. Of the new organization by Ezra; Ezra, Zadok, Simeon.
- b. In the time of Christ; Nicodemus, Simon, Gamaliel, Jochanan and Jonathan.

4. THE APOSTLES.

1. **The Definition.** The word means sent of God. An apostle is one sent by Jesus Christ to save the world.

(2.) **Number and Names.** The number was thirteen after Paul was called. The names are as follows: Peter and James. John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus and Simon Zelotes. Judas the brother of James, Mathias and Paul.

(3.) **Their Call.** This took place just west of the Sea of Galilee on Mt. Kurin Hattin at the opening of the Later Galilean Ministry, nineteen months after Christ's Baptism.

(4.) **Their History.**

- a. The twelve were with the Savior during most of his ministry and were eye-witnesses of his work and resurrection. To these apostles Jesus gave special training.
- b. Paul was well qualified, having been thoroughly trained in the Scripture, but he lacked seeing the Light.

(5.) **Their Mission.**

- a. To perform acts of mercy through miracles.
- b. To teach the Scriptures and carry forward the Master's cause after his death.

Having carefully studied the officers in the sacred writings we hope that the student is prepared to study with greater interest the qualifications and duties of the elder, minister and deacon. If we have been called to any of these offices may we ask the Lord for better understanding of our responsible work as leader and servants in the Christian Church.

QUESTIONS.

When were officers of the Church appointed?

Name the four classes of sacred officers?

When did the priesthood originate?

Who was priest during the Patriarchal Age?

What family was finally set apart as priest?

What were the duties of the priests?

What were the garments of the common priests? Of the High Priest?

How were the priests supported?

How were they ordained?

How were the prophets called?

Who were called to the prophetic office?
 What was their mission?
 When were the prophetic schools organized?
 Who were the superintendents?
 Where were they held?
 What are the productions of the prophets?
 When did the order of Scribes originate?
 What was their mission?
 Define "apostle?" Name them?
 When were they called?
 What of their history?
 What was their mission?

REVIEW.

SACRED OFFICERS.

I. Pri.

1. Hist. (1) O. (2) P. A. (3) J. A.
2. Du. (1) S. T. (2) B. I. (3) O. S. (4) T. L. (5) M. M. B.
3. Clo. (1) C. P.—d. c. g. t (2) H. P. e. r. g. b. t. d.
4. Sup. (1) L. C. (2) S. (3) T.
5. Or. (1) W. (2) C. P. T. (3) A. O. (4) S. O. 5. B. A.

II. Pro.

1. Call.—(1) F. L (2) Not F. or T.
2. Mis. (1) S. T. G. (2) M. G. P. (3) T. K. R. (4) W. R. H.
3. Pro. Sch. (1) O. S. (2) S. E. E (3) R. B. G. J. C. S. (4) S. S. (5) P.—5 M. P.—12 M. P.

III. Scribes.

1. Or. —S.
2. Mis. (1) W. C. S. (2) S. I. S. (3) E. S.
3. Na.—(1) N. O. —E. Z. S. (2) T. C. N. S. G. J. J.

IV. Apostles.

1. Def.—S. G.
2. No. & Na.—13—Na.— P. J. J. A. P. T. B. M. J. S. J. M. P.
3. Call.—K. H.
4. (1) 12 E. Wit of C. W. (2) P.— tr. in Scr.
5. Mis.— (1) P. A. M. (2) T. S.

General Information.

IN VIEW of the wide-spread and growing interests in the training of Bible Students and Christian workers, it is important to follow some system which will make Bible Study more practical and thorough each year. Those who teach the Word of God should be qualified to teach. The state makes it impossible for those to teach who will not prepare to become teachers. Those who wish to engage in the teaching of the most important and costly Book ever given to man must pay the cost required to become teachers.

The aim of every true child of God is to bring souls into the Master's service and develop holiness in the believer. The work of the wide-awake Christian must be to diffuse Bible knowledge. Never was there such a demand for qualified Bible teachers nor such opportunities presented to make the necessary preparation to meet this growing interest as there is at this time.

This is to be a class-book for teachers of God's Word and such as desire to become teachers. The true teacher must aim at thoroughness in giving instruction to those who are to become thorough teachers. The student who makes a thorough study of these series of books outlined in this Course will find the Bible a book of greater interest and he will study it with more pleasure.

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Many have followed with interest our system of Bible Study in Bible Institutes and by Correspondence.

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 - Periods of New Testament History.
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 - Old Testament World.
 - New Testament World.
 - The Land of Palestine.
- III. OUTLINE OF OLD TESTAMENT HISTORY.
 - The Early People.
 - The Chosen Family.
 - The Chosen Nation.
 - The Chosen Kingdom.
 - The Scattered Nation.
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 - Period of Preparation.
 - Christ's Ministry.
 - Church in Jerusalem.
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METHODS.

The above books are used in the Bible Institutes that are conducted in state districts and local churches and by those who take work by Correspondence.

1. The Classes.

A number of classes have been organized for Bible study in local Bible schools and many are continuing their work by correspondence. In this way a teacher is generally appointed by the class who has charge of the work. They meet once or twice each week in the home or in the Church and spend a few hours in reciting lessons that have been assigned. This gives more inspiration to all in the study of lessons than where the individual studies alone.

2. The Individual.

While it is better to organize into classes to do this work yet many individuals are following the Correspondence Course and some have already completed the work. Each family should adopt this system of study either for one or all the members as they see proper. No one can afford to spend the long winter evenings without having some system so that he may get the most out of the time that is given him for improvement.

3. Membership.

The membership fee in the Bible Correspondence Course is two dollars in advance. Classes of twelve or more membership fee \$1.00. This fee is charged for enrollment, sending out questions, grading examination papers, sending out report cards and placing THE BIBLE STUDENT into every home for one year to those who take the Course.

4. Examinations.

The teacher who has charge of the class will send for examination questions and conduct the examination so that each student will be required to pass a satisfactory examination.

Questions may be had when a student has completed one-half or the entire book. Those who take the course alone will be furnished the questions in a sealed envelope which is not to

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Life of Christ.

Acts of Apostles.

Galatians.

Timothy.

James.

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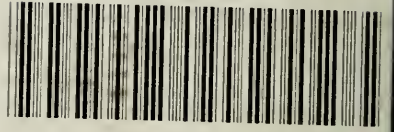
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